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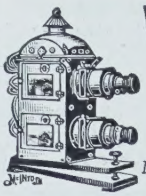

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BUDDHISM.

BY

EDMUND BUCKLEY, Ph.D., University of Chicago.

1. CONTEMPORARY RELIGION. JAINISM. GENERAL CHARACTER. LITERATURE.

THE religious condition of India when Prince Siddartha—afterwards the Buddha—was born there, about 560 B.C., may be understood by scanning Lessons 1 to 8 of Brahmanism (pp. 175-197); and in turn Buddhism formed the chief influence in the subsequent religions of India, so that, though no longer itself extant in India, it is represented there by Vaishnavism. Buddhism abased the Vedic gods, abolished their sacrifices, and further developed the Upanishadic religion, especially Vedantism. Religious study, teaching, sacrifice, and ascetic life was a monopoly of the Brahmans, with their four *asramas* (p. 202). But from the eighth century B.C. the Kshattriya caste entered the field, and soon founded two religions known as Jainism and Buddhism.

Jainism is so-called from Jina, "Conqueror," a title given to its founder, and subsequently to his followers. This founder was Parsva, who lived in the ninth century B.C.; but Vardharmana, a leader in the sixth century B.C., is better known and more famous. He was a contemporary of Buddha, and had a very similar experience. The Jainas believed in atoms and souls, but in no God. The soul can secure liberation from metempsychosis only by rigid asceticism, which some carried to the extent of discarding all clothing, and, as death approached, all food likewise, though the Svetambaras consider it possible to attain the highest goal while wearing clothes! Expansion of Jainism among the laity—from whom no asceticism was expected—led to a popular cult of the Jina with idols and temples, while the ascetics settled into monasteries, where they cultivated the sciences and arts. Jainas to the number of about half a million are still scattered through Western India, and are mostly wealthy merchants.

Buddhism, like Jainism, was primarily a religion for monks, which arose among the Kshattriya caste to meet the religious needs of cultivated non-Brahmans. It was properly a practical religion, seeking salvation from the misery of life, and only because of that did it ignore caste within its monastic Order, and, in later times, fashion a new philosophy. Gautama cared for no such *worldly* end as social reform, and ever sought "young men of good family" as his converts. His chief disciples were Brahmans and Kshattriyas. Similarly he warned against philosophy, which had failed to save him.

Buddhism enjoyed an inestimable advantage over Vedism and Brahmanism in

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that there stood at its head a heroic person, Gautama the Buddha, that could serve as an example for life, and an object for piety, such as nature-myths could never supply. The mere titles given the founder of Buddhism imply this.

Buddhism again possessed an *ethical* advantage in its ignoring caste, and in including morality as an integral part of salvation. Thus Gautama Buddha made Indian religion spiritual and ethical, instead of ceremonial and national, and hereby insured its spread beyond India as the first universal or missionary religion. Entrance to it was not by birth, but by conversion; its members constitute not a nation, but a society or community. Thus Buddhism could in part become for Asia what Christianity did for Europe. Even in Asia, however, the prevalence of Buddhism has been ever checked by certain Indian traits, notably, *e.g.*, by its monachism.

The literature of Buddhism is extraordinarily extensive aud various, having been translated or composed among all the peoples that accepted it. It is distinguished by a notable difference of content into two classes, belonging respectively to the Southern Branch in Ceylon, Burmah, Siam and Pegu, and the Northern Branch in Nepal, Tibet, China and Japan. The canon of the Southern Branch is the older, and the more prized by western scholars. This canon is written in Pali, and called the Tripitaka or "Three Baskets," *viz.*, Vinaya, Sutra (or Sutta), and Abhidharma (or Abhidhamma). These books contain no statement as to authorship or date, and no doubt result from a gradual growth. The Vinaya or Rules of Discipline and the Suttas or Sermons were composed not later than the third, or perhaps the fourth, century B.C., and therefore, in the latter case, about 150 years after the time of Gautama. They were based on carefully preserved oral tradition, and often begin with, "Thus I have heard." The Abhidhamma or Metaphysics is of later origin and less important content. Two Church Histories and the famous commentary of Buddhaghosha were written in Ceylon in the fifth century A.D.

The northern canon is less fixed and compact by reason of numerous sects existing in North India, and is of later origin and less value for primitive Buddhism. In fact, it contains, besides some true reminiscences of Gautama, much mythopoea about him. Gautama Buddha was the *sun* of his day, and, like it, had enlightened many days before, and would other days again. (1) The Chinese canon, and with that the Japanese, which was never—with the exception of three sutras—translated from Chinese, since that is the language of culture for Japan, consists mostly of translations from these northern books, which were written in Sanskrit. Far more valuable among Chinese sources, therefore, are the records of the Chinese pilgrims to India, among whom the chief was Hiouen Thsang, 629-645 A.D.

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1. CONTEMPORARY RELIGION. JAINISM. GENERAL CHARACTER. LITERATURE.

(1) **Sun Myth.**—In the beginning when the Lord had not yet reached supreme, perfect enlightenment and had just occupied the summit of the terrace of enlightenment, he discomfited and defeated the whole host of Mâra, after which he thought: I am to reach perfect enlightenment. But those laws (of perfect enlightenment) had not yet dawned upon him. He stayed on the terrace of enlightenment at the foot of the tree of enlightenment during one intermediate kalpa.

He stayed there a second, a third intermediate kalpa, but did not yet attain supreme, perfect enlightenment.

He remained a fourth, a fifth, a sixth, a seventh, an eighth, a ninth, a tenth intermediate kalpa on the terrace of enlightenment at the foot of the tree of enlightenment, continuing sitting cross-legged without in the meanwhile rising. He stayed, the mind motionless, the body unstirring and untrembling, but those laws had not yet dawned upon him.

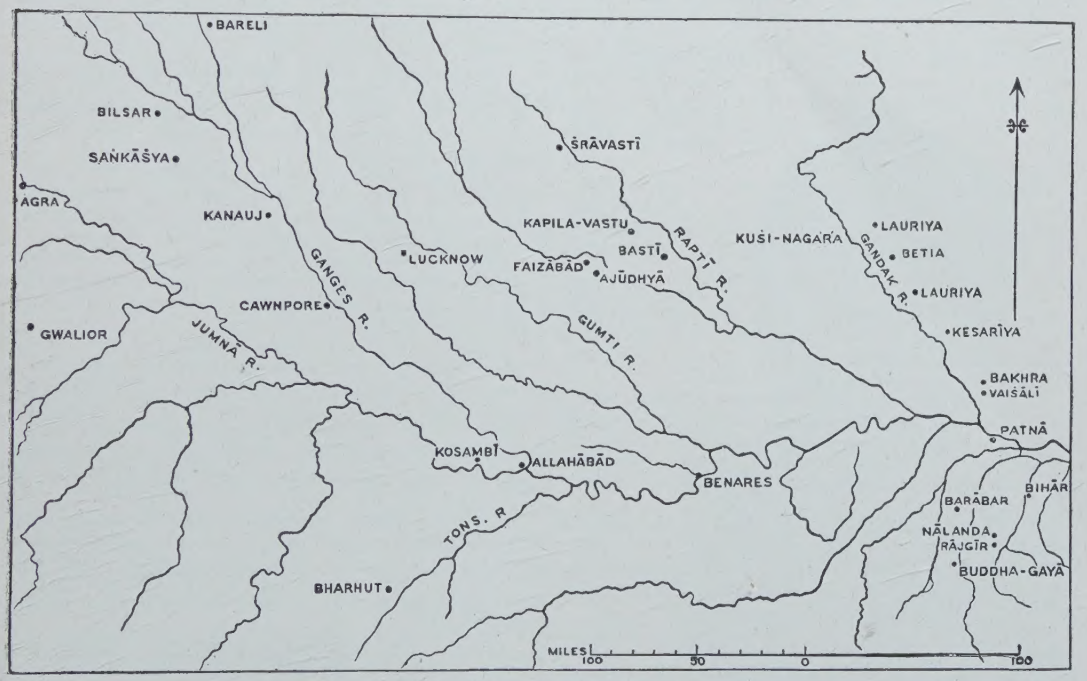
Dangers are for a long time on the increase, and the laws (or phenomena, things) are deprived of the (possession of a) celestial body; the word of the Gina is not being heard; the whole world is plunged in thick darkness.

But today (or now) hast thou, Majesty of the world, reached this hallowed, high and faultless spot; we as well as the world are obliged to thee, and approach to seek our refuge with thee, O Protector!—"*Sacred Books of the East*," *Vol. XXI., pp. 155-156, 159.*

Here terrace	= horizon,
Mara	= darkness,
enlightenment	= sunrise,
tree	= sky,
ten kalpas	= the night.

2. THE LIFE OF GAUTAMA BUDDHA.

All western students of Buddhism agree that many elements beside the factual are present in the life of Buddha as recorded in the texts. H. Kern considers the story wholly mythical, E. Senart mythical to such a degree that the real facts cannot be recovered, while H. Oldenberg, T. W. Rhys Davids, A. Barth, M. Monier-Williams, and most others hold that both a real Gautama Buddha existed and that the outlines of his life may be extricated from the accretions of the two or three succeeding centuries, though to do it forms a delicate problem in hierology and psychology. Not all episodes that *resemble* myth *consist* of myth, for the lives of Napoleon and F. Max Müller have been aptly compared with the sun's course; and, on the other hand, many episodes in Gautama's life hardly or not at all resemble a sun or other myth. But in any case his traditional life must be given



The Holy Land of Buddhism.

here, because it both indicates the *direction* of the real one, and presents the *ideal* formed by his followers.

Only the salient events of the long and varied life can be given here. Maya, wife of King Suddhodana, dreamed that a white elephant entered her womb, which the court Brahmans interpreted to augur the birth of either a Universal Monarch or a Buddha. (1) The child was born from Maya's side without pain in the Lumbini Grove near Kapilavastu, and immediately took seven steps, exclaiming, "I am the foremost of the world." The ascetic Devala predicted that the child would become a Buddha, to prevent which his royal father surrounded him with sensuous delights, and secluded him from every untoward experience. He was named Siddhartha, married at sixteen years of age his cousin Yasodhara, and excelled all competitors in strength and skill. Thus he lived in sensuous content until the gods caused him to meet in succession an old man, a sick man, a corpse, and finally a monk. (2) These novel sights so agitated his mind as to suggest to him the idea of renouncing the world. Soon after Yasodhara bore him a son, Rahula, which the prince felt to be another bond to the world. When a young lady, Kisa Gotami, declared the

mother, father, and wife of such a paragon happy, the Prince only meditated the more deeply upon the conditions of true happiness. When he awoke that night and saw how uncomely the court ladies appeared in sleep, (3) he rose, fled the palace on his horse Kanthaka, severed his long locks with his sword, and adapted the robes and bowl of a *shramana*. Thus he made the Great Renunciation. (4)

2. THE LIFE OF GAUTAMA BUDDHA.

(1) **The Conception.**—A king, by name Suddhodana, of the kindred of the sun, anointed to stand at the head of earth's monarchs—ruling over the city, adorned it, as a bee-inmate a full-blown lotus.

The very best of kings, with his train ever near him—intent on liberality, yet devoid of pride; a sovereign, yet with an ever-equal eye thrown on all—of gentle nature and yet with wide-reaching majesty.

To him there was a queen, named Mâyâ, as if free from all deceit (mâyâ)—an effulgence proceeding from his effulgence, like the splendor of the sun when it is free from all the influence of darkness—a chief queen in the united assembly of all queens.

Like a mother to her subjects, intent on their welfare—devoted to all worthy of reverence, like devotion itself—shining on her lord's family like the goddess of prosperity—she was the most eminent of goddesses to the whole world.

Then falling from the host of beings in the Tushita heaven, and illumining the three worlds, the most excellent of Bodhisattvas suddenly entered at a thought into her womb, like the Nâga-king entering the cave of Nandâ.

Assuming the form of a huge elephant, white like Himâlaya, armed with six tusks, with his face perfumed with flowing ichor, he entered the womb of the queen of king Suddhodana to destroy the evils of the world.—"*Sacred Books of the East*," *Vol. XLIX., pp. 2, 3, 4.*

(2) **The Vision of Death.**—But as the king's son was thus going on his way, the very same deities created a dead man, and only the charioteer and the prince, and none else, beheld him as he was carried dead along the road.

Then spoke the prince to the charioteer, "Who is this borne by four men, followed by mournful companions, who is bewailed, adorned, but no longer breathing?"

Then the driver—having his mind overpowered by the gods who possess pure minds and pure dwellings—himself knowing the truth, uttered to his lord this truth also which was not to be told:

"This is some poor man who, bereft of his intellect, senses, vital airs and qualities, lying asleep and unconscious, like mere wood or straw, is abandoned alike by friends and enemies after they have carefully swathed and guarded him."

Having heard these words of the charioteer he was somewhat startled and said to him, "Is this an accident peculiar to him alone, or is such the end of all living creatures?"

Then the charioteer replied to him, "This is the final end of all living creatures; be it a mean man, a man of middle state, or a noble, destruction is fixed to all in this world "

Then the king's son, sedate though he was, as soon as he heard of death, immediately sank down overwhelmed, and pressing the end of the chariot-pole with his shoulder spoke with a loud voice:

"Is this end appointed to all creatures, and yet the world throws off all fear and is infatuated? Hard indeed, I think, must the hearts of men be who can be self-composed in such a road.

"Therefore, O charioteer, turn back our chariot; this is no time or place for a pleasure-excursion; how can a rational being, who knows what destruction is, stay heedless here, in the hour of calamity?" —*Ibid, pp. 34-5.*

(3) **Disgust With Women.**—Others, helpless and lost to shame, though naturally self-possessed and endued with all graces of person, breathed violently as they lay and yawned with their arms distorted and tossed about.

Others, with their ornaments and garlands thrown off—unconscious, with their garments spread out unfastened—their bright eyes wide open and motionless—lay without any beauty as if they were dead.

Another, with fully-developed limbs, her mouth wide open, her saliva dropping, and her person exposed, lay as though sprawling in intoxication —she spoke not, but bore every limb distorted.

Thus that company of women, lying in different attitudes, according to their disposition and family, bore the aspect of a lake whose lotuses were bent down and broken by the wind.

Then, having seen these young women thus lying distorted and with uncontrolled gestures—however excellent their forms and graceful their appearance—the king's son felt moved with scorn.

Such is the nature of women, impure and monstrous in the world of living beings; but, deceived by dress and ornaments, a man becomes infatuated by a woman's attractions.—*Ibid, pp. 57-8.*

(4) **The Great Renunciation.**—Firm in his resolve and leaving behind without hesitation his father who turned ever towards him, and his young son, his affectionate people and his unparalleled magnificence, he then went forth out of his father's city.

Then he, with his eyes long and like a full-blown lotus, looking back on the city, uttered a sound like a lion, "Till I have seen the further shore of birth and death I will never again enter the city called after Kapila."—*Ibid, p. 61.*

Again the Bodisat thought, "This my raiment of Benares muslin is not suitable for a mendicant." Now the archangel Ghatikāra, who had formerly been his friend in the time of Kassapa Buddha, was led by his friendship, which had not grown old in that long interval, to think, "To-day my friend is accomplishing the Great Renunciation; I will go and provide him with the requisites of a mendicant."

> The three robes, and the alms bowl,
> Razor, needle, and girdle,
> And a water strainer—these eight
> Are the wealth of the monk devout.

Taking these eight requisites of a mendicant, he gave them to him. The Bodisat dressed himself in the outward signs of an Arahat, and adopted the sacred garb of Renunciation; and he enjoined upon Channa to go and, in his name, assure his parents of his safety.—"*Buddhist Birth Stories*," *Vol. I., pp. 86-7.*

3. LIFE OF GAUTAMA BUDDHA (CONTINUED).

Gautama turned first to two famous teachers, but gained no satisfaction from their ecstatic meditation, and therefore turned to independent effort in profound meditation and strictest penance. After six years' trial in vain, he resumed normal diet, and took his seat beneath the sacred Pipal tree, at Buddha-Gaya, determined not to move until he had attained perfect enlightenment. Then *Mara*, the Evil One, led his hosts in attack on the Great Being with whirlwind, rain, ashes, and weapons; but all fail to touch him, protected by the ten moral perfections, though his attendant angels, *Sakka* and *Brahma* (the Vedic *Indra* and *Brahma*), had fled in terror. (1) At sunset Mara's army fled, and left Gautama to spend the night in transcendent insight. (2). This is the holy night of Buddhism, and thus Gautama became the Buddha or Enlightened One. Weeks were spent under various trees, in "the bliss of emancipation." Under one he is shielded from storm by the Serpent King; under another *Mara's* daughters tempt him in vain. He hesitates to preach the doctrine, won at such a cost and fitted only for the wise; but, at the instance of *Brahma* decides to do so, and delivers to Five Shramanas in the Deerpark at Benares his first famous discourse upon the Four Noble Truths. All were converted, and soon thereafter fifty-five others. These sixty the Buddha sent forth with the words, "Go forth, O Monks, wandering and preaching." (3) Buddha continued to win over many, among others Sariputta and Moggallana, who became his two chief disciples. Soon his son Rahula and cousin Ananda took the vows, and his foster-mother Gautami was allowed to become the first nun, though only on the entreaties of Ananda, for the Master well knew the danger involved, and predicted the decline of Buddhism the earlier on that account. (4) Besides confounding the chiefs of many heretical sects, the Lord visited the Tusita Heaven, there to preach the law to his deceased mother. For his descent thence the god *Sakka* ordered a triple ladder to be constructed. For a period of twenty-three years hence there remain no records of the Master's life. It is supposable that, as at all known periods, he traversed the countries of Magadha (the modern Behar) and Kasala (the modern Oudh), ever teaching and inciting his monks, and discoursing to the people. Brahmans and Shramanas in multitudes took the monastic vows, and fine parks and buildings were donated by believing laity for their residence.

Gautama Buddha guarded by the Serpent Muchilinda.

In his eightieth year, while sojourning near Kusinara, the Blessed One perceived his end approaching, and after some last charges to his sorrowing disciples passed through various stages of meditation (*dhyana*), and finally passed away amid earthquake and thunder. (5) Neighboring chieftains cremated his remains, and distributed the relics to various applicants, who preserved them in eight shrines (*stupas*, afterwards *dagoba* corrupted into pagoda.)

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3. LIFE OF GAUTAMA BUDDHA (CONTINUED).

(1) **The Temptation.**—Then thought the Tempter to himself: "Now, from this time forth, whenever a thought of lust or anger or malice shall arise within you, I will get to know of it." And he followed him, ever watching for some slip, as closely as a shadow which never leaves its object.

The Bodisat, turning his back upon the trunk of

the Bo-tree, and with his face towards the East, made the firm resolve, "My skin, indeed, and nerves, and bones may become arid, and the very blood in my body may dry up; but till I attain to complete insight, this seat I will not leave!" And he sat himself down in a cross-legged position, firm and immovable, as if welded with a hundred thunderbolts.

At that time the angel Māra, thinking, "Siddhattha the prince wants to free himself from my dominion. I will not let him get free yet!" went to the hosts of his angels, and told the news. And sounding the drum, called "Satan's War-cry," he led forth the army of Satan.

But as the army approached and surrounded the seat under the Bo-tree, not one of the angels was able to stay, and they fled each one from the spot where the army met them. The Black One, the king of the Nāgas, dived into the earth, and went to Manjerika, the palace of the Nāgas, five hundred leagues in length, and lay down, covering his face with his hands. Sakka, taking the Vijayuttara trumpet on his back, stopped on the rocky verge of the world. Mahā Brahma, putting the white canopy of state on to the summit of the rocks at the end of the earth, went to the world of Brahma. Not a single deity was able to keep his place. The Great Being sat there alone.

But Māra said to his host. "Friends! there is no other man like Siddhattha, the son of Suddhodana. We cannot give him battle face to face. Let us attack him from behind!" The Great Being looked round on three sides, and saw that all the gods had fled, and their place was empty. Then, beholding the hosts of Māra coming thick upon him from the North, he thought, "Against me alone this mighty host is putting forth all its energy and strength. No father is here, nor mother, nor brother, nor any other relative to help me. But those ten cardinal virtues have long been to me as retainers fed from my store. So, making the virtues my shield, I must strike this host with the sword of virtue, and thus overwhelm it!" And so he sat meditating on the Ten Perfections.

But the heavenly hosts, when they saw that the army of Māra had fled, cried out, "The Tempter is overcome! Siddhaitha the Prince has prevailed! Come, let us honor the Victor!" And the Nāgas, and the Winged Creatures, and the Angels, and the Archangels, each urging his comrades on, went up to the Great Being at the Bo-tree's foot, and as they came.—"*Buddhist Birth Stories*," *Vol. I., pp. 84, 96, 97, 98, 99, 101.*

(2) **The Enlightenment.**—It was while the sun was still above the horizon that the Great Being thus put to flight the army of the Evil One. Then, whilst the Bo-tree paid him homage, as it were, by its shoots like sprigs of red coral falling over his robe, he acquired in the first watch of the night the Knowledge of the Past, in the middle watch the Knowledge of the Present, and in the third watch the Knowledge of the Chain of Causation which leads to the Origin of Evil.

It was thus in surpassing glory and honor, and with many wonders happening around, that he attained Omniscience, and gave vent to his emotion in the Hymn of Triumph, sung by all the Buddhas:

> Long have I wandered! long!
> Bound by the chain of life,
> Through many births:
> Seeking thus long, in vain,
> "Whence comes this life in man, his consciousness,
> his pain!"
> And hard to bear is birth,
> When pain and death but lead to birth again.
> Found! It is found!
> O cause of individuality!
> No longer shalt thou make a house for me,
> Broken are all thy beams.
> Thy ridge-pole shattered!
> Into Nirvana now my mind has passed:
> The end of cravings has been reached at last!
> —*Ibid, pp. 102-3.*

(3) **The Commission to Preach.**—And the Blessed One said to the Bhikkhus: "I am delivered, O Bhikkhus, from all fetters, human and divine. You, O Bhikkhus, are also delivered from all fetters, human and divine. Go ye now, O Bhikkhus, and wander, for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men. Let not two of you go the same way. Preach, O Bkikkhus, the doctrine which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter; proclaim a consummate, perfect, and pure life of holiness. There are beings whose mental eyes are covered by scarcely any dust; but if the doctrine is not preached to them, they cannot attain salvation. They will understand the doctrine. And I will go also, O Bhikkhus, to Uruvelâ, to Senâninigama, in order to preach the doctrine."—"*Sacred Books of the East*," *Vol. XIII., pp. 112-13.*

(4) **Danger from Women.**—"How are we to conduct ourselves, Lord, with regard to womankind?"

"Don't see them, Ânanda."

"But if we should see them, what are we do?"

"Abstain from speech, Ânanda."

"But if they should speak to us, Lord, what are we to do?"

"Keep wide awake, Ânanda."—*Ibid, Vol. XI., p. 91.*

(5) **Last Words and Decease.**—Now the Blessed One addressed the venerable Ânanda, and said: "It may be, Ânanda, that in some of you the thought may arise, 'The word of the Master is ended, we have no teacher more!' But it is not thus, Ânanda, that you should regard it The truths and the rules of the order which I have set forth and laid down for you all, let them, after I am gone, be the Teacher to you."

Then the Blessed One addressed the brethren, and said: "It may be, brethren, that there may be doubt or misgiving in the mind of some brother as to the Buddha, or the truth, or the path, or the way. Enquire, brethren, freely. Do not have to reproach yourselves afterwards with the thought, 'Our teacher was face to face with us, and we could not bring ourselves to enquire of the Blessed One when we were face to face with him.'"

And when he had thus spoken the brethren were silent.

Then the Blessed One addressed the brethren, and said: "Behold now, brethren, I exhort you, saying, 'Decay is inherent in all component things! Work out your salvation with diligence!'"

This was the last word of the Tathâgata!

When the Blessed One died there arose, at the moment of his passing out of existence, a mighty earthquake, terrible, and awe-inspiring; and the thunders of heaven burst forth.

But those of the brethren who were free from the passions (the Arahats) bore their grief collected and composed at the thought: "Impermanent are all component things! How is it possible that (they should not be dissolved)?"—*Ibid, pp. 112-14-16-19.*

4. THE PERSON OF GAUTAMA BUDDHA.

Prince Siddartha sprang from the Kshattriya or warrior clan, and was trained as usual with such. Not until he reached the age of twenty-nine did he make his final estimate of life and begin his search for truth and salvation. Unlike other ascetics of his day, the Shakya-shramana, "Ascetic of the Shakya (tribe)," as he was at first called, was young. He was moreover handsome and majestic to perfection, (1) with keen, intellectual features, (2) heroic look, (3) and commanding presence. (4)

His mental traits were equally remarkable. Besides what is implied in his life and doctrine the texts record various characteristics. Gautama Buddha claimed for himself intellectual and moral supremacy over both men and gods, and, having such superiority, founded a kingdom of truth. (5) He declared that he gained his knowledge unaided, (6) and that by insight as a seer. (7) He vanquished Mara also by his self-control, (8) and died relying on himself. (9) He claimed the offerings made to gods for himself. (10) He was religious, inasmuch as he recognized gods and demons; but he rose superior to them, and taught them, while he submitted himself to the moral law of the universe conceived as *karma* (*cf.* Lesson 6). (11) He "clasped firmly his resolution as a kinsman," and brooked no delay. (12) Yet he was gentle in controversy, (13) and won men by his pervasive love. (14)

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4. THE PERSON OF GAUTAMA BUDDHA.

(1) **Handsome and Majestic.**—Thou hast a perfect body, thou art resplendent, well-born, of beautiful aspect, thou has a golden color, O Bhagavat, thou hast very white teeth, thou art strong.

All the signs that are for a well-born man, they are on thy body, the signs of a great man.

Thou hast a bright eye, a handsome countenance, thou art great, straight, majestic, thou shinest like a sun in the midst of the assembly of the Samaṇas.

I am a king, O Sela—so said Bhagavat—an incomparable, religious king (dhammarâgan); with justice (dhammena) I turn the wheel, a wheel that is irresistible.—"*Sacred Books of the East*," *Vol. X., Part 2, p. 102.*

(2) **Intellectual Features.**—With the nose of a well-fed horse, large, long eyes, a red lower lip, white, sharp teeth, and a thin, red tongue—this face of thine will drink up the entire ocean of what is to be known.

That unfathomed depth which characterizes thee, that majesty and all those signs of thine—they shall win a teacher's chair in the earth which was never won by sages even in a former age.—*Ibid, Vol. XLIX., pp. 77, 78.*

(3) **Heroic Look.**—Beautiful, soft, black, and all in great waves, growing each from its own special root—those hairs of his are tossed on the ground, worthy to be encircled by a royal diadem.

With his long arms and lion-gait, his bull-like eye, and his beauty bright like gold, his broad chest, and his voice deep as a drum or a cloud—should such a hero as this dwell in a hermitage?—*Ibid, p. 86.*

(4) **Commanding Presence.**—On seeing him, he who was going elsewhere stood still, and he who was standing there followed him in the way; he who was walking gently and gravely ran quickly, and he who was sitting at once sprang up.

Some people reverenced him with their hands, others in worship saluted him with their heads, some addressed him with affectionate words—not one went on without paying him homage.

Those who were wearing gay-colored dresses were ashamed when they saw him; those who were talking on random subjects fell to silence on the road; no one indulged in an improper thought, as at the presence of Religion herself embodied.—*Ibid, pp. 104-5.*

(5) **Supremacy.**—When Upaka the Agîvaka had spoken thus, the Blessed One addressed him in the following stanzas: "I have overcome all foes; I am all-wise; I am free from stains in every way; I have left everything, and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom should I call my master? I have no teacher; no one is equal to me; in the world of men and of gods no being is like me. I am the holy One in this world, I am the highest teacher, I alone am the absolute Sambuddha; I have gained coolness (by the extinction of all passion) and have obtained Nirvâṇa. To found the Kingdom of Truth I go to the city of the Kâsîs (Benares); I will beat the drum of the Immortal in the darkness of the world."—*Ibid, Vol. XIII., p. 91.*

(6) **Self-taught.**—That this was the noble truth concerning sorrow, was not, O Bhikkhus, among the doctrines handed down, but there arose within me the eye (to perceive it); there arose the knowledge (of its nature), there arose the understanding (of its cause) there arose the wisdom (to guide in the path of tranquility), there arose the light (to dispel darkness from it).—*Ibid, Vol. XI., p. 150.*

(7) **A Seer.**—For he a conqueror unconquered saw the Dhamma visibly, without any traditional instruction; therefore let him learn, heedful in his, Bhagavat's, commandments, and always worshiping.—*Ibid, Vol. X., Part 2, p. 177.*

(8) **Self-control.**—And Mâra the wicked One went to the place where the Blessed One was; having approached him, he addressed the Blessed One in the following stanza: "Thou art bound by all fetters, human and divine. Thou art bound by strong fetters. Thou wilt not be delivered from me, O Samaṇa."

Buddha replied: "I am delivered from all fetters, human and divine. I am delivered from the strong fetters. Thou art struck down, O Death."

(Mâra said): "The fetter which pervades the sky, with which mind is bound, with that fetter I will bind thee. Thou wilt not be delivered from me, O Samaṇa."

(Buddha replied): Whatever forms, sounds, odors, flavors, or contacts there are which please the senses, in me desire for them has ceased. Thou art struck down, O Death."

Then Mâra the wicked One understood: "The Blessed One knows me, the perfect One knows me," and, sad and afflicted, he vanished away.—*Ibid, Vol. XIII., p. 113-14.*

(9) **Self-reliant in Death.**—And the Blessed One exhorted the brethren, and said:

"Behold now, O brethren, I exhort you saying, 'All component things must grow old. Work out your salvation with diligence. The final extinction of the Tathâgata will take place before long. At the end of three months from this time the Tathâgata will die!'

Gautama Buddha in the Tusita Heaven, with the ladder on his right. *Cf.*, p. 251.

"My age is now full ripe, my life draws to its close;
I leave you, I depart, relying on myself alone!
Be earnest then, O brethren! holy, full of thought!
Be steadfast in resolve! Keep watch o'er your own hearts!
Who wearies not, but holds fast to this truth and law,
Shall cross this sea of life, shall make an end of grief." —*Ibid, Vol. XI., pp. 61, 62.*

(10) **Diverts Offerings to Himself.**—Bhagavat: "Whosoever has no quarrels, whose mind is untroubled, and who has freed himself from lusts, whose sloth is driven away;

Whosoever conquers his sins, knows birth and death, the Muni who is endowed with wisdom, such a one who has resorted to offering;

Him you should worship and honor with food and drink; so the gifts will prosper.—*Ibid, Vol. X., Part 2, p. 79.*

(11) **Was Religious.**—And so he is Bhagavat, the venerable, the perfectly enlightened, endowed with science, and works (*viggâkaraṇa*), the happy, knowing the world, the incomparable, the charioteer of men that are to be subdued, the master, the enlightened of gods and men, the glorious; he teaches this world and the world of gods, of Mâras, of Brahmans, and beings comprising Samaṇas and Brâhmaṇas, gods and men, having himself known and seen them face to face; he teaches the Dhamma (which is) good in the beginning, in the middle, and in the end, is full of meaning and rich in words, quite complete; he teaches a religious life, and good is the sight of such saints.—*Ibid, p. 96.*

(12) **Firmly Resolved.**—Either he will quickly come back, having destroyed old age and death, or else he will himself perish, having failed in his purpose and lost hold of every support.

Even the sun, therefore, may fall to the earth, even the mountain Himavat may lose its firmness; but never would I return to my home as a man of the world, with no knowledge of the truth and my senses only alert for external objects.

I would enter the blazing fire, but not my house with my purpose unfulfilled. Thus he proudly made his resolve, and rising up in accordance with it, full of disinterestedness, went his way.

One who rubs the two pieces of wood obtains the fire; one who digs the earth finds at last the water—and to him in his perseverance there is nothing unattainable; all things to him are reasonable and possible.—*Ibid, Vol. XLIX., pp. 67, 102, 145.*

No Delay.—There may may be an "ill time" in one's attaining a worldly object—time indeed is described as inseparably connected with all things; time drags the world into all its various times; but all time suits a bliss which is really worthy of praise.—*Ibid, p. 97.*

(13) **Gentle in Speech.**—The Bodhisattva—whose perfection was absolute—having heard the words of the family priest, reflected for a moment, knowing all the virtues of the virtuous, and then thus uttered his gentle reply.—*Ibid, p. 96.*

(14) **Pervasive Love.**—The five medicants, seeing already from afar the Buddha coming, said one to another, "Friend, here comes the mendicant Gotama. He has turned back to a free use of the necessaries of life, and has recovered roundness of form, acuteness of sense, and beauty of complexion. We ought to pay him no reverence; but as he is, after all, of a good family, he deserves the honor of a seat. So we will simply prepare a seat for him."

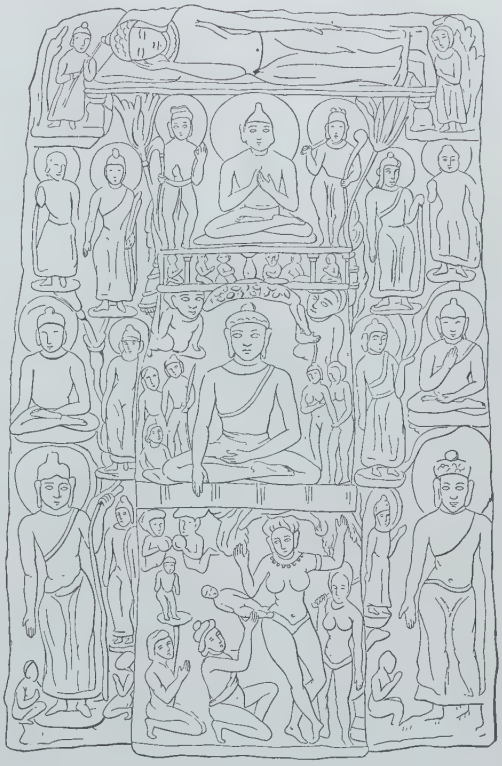
The Blessed One, casting about in his mind (by the power that he had of knowing what was going on in the thoughts of all beings) as to what they were thinking, knew their thoughts. Then, concentrating that feeling of his love which was able to pervade generally all beings in earth and heaven, he directed it specially towards them. And the sense of his love diffused itself through their hearts; and as he came nearer and nearer, unable any longer to adhere to their resolve, they rose from their seats, and bowed down before him, and welcomed him with every mark of reverence and respect. But, not knowing that he had become a Buddha, they addressed him, in everything they said, either by name, or as "Brother." Then the Blessed One announced to them his Buddhahood, saying, "O mendicants, address not a Buddha by his name, or as 'brother.' And I, O mendicants, am a Buddha, clear in insight, as those who have gone before."—"*Buddhist Birth Stories*," *Vol. I., pp. 112-13.*

5. THE WORK OF GAUTAMA BUDDHA. HIS PRE-HISTORY.

The pre-eminent work of Shakya-Muni was to teach others, as is everywhere related of him and declared by him. (1) Hence his place was taken after his death by the Law. (2) He had kept nothing back from his disciples; (3) and they were to teach others for their good. (4) Thus Buddha became the great physician, a guide, and a light. (5)

The Blessed One performed various miracles in emergencies, or to convince a doubter, and also stated to his disciples the conditions upon which magical powers could be exercised by them. (6)

The marvelous person and work of the Buddha were explained by his disciples in accordance with the *karma*-theory which Gautama had developed from metempsychosis. Thus Gautama Buddha was only one of innumerable Buddhas destined to appear in the course of various worlds and ages of this world, in order to preach the truth that can deliver mankind of that age from rebirth into Nirvana. A "Private Buddha" can save only himself; but a Sam-Buddha, "Perfect Buddha," can save others also. The latter dignity is attainable only by extraordinary exertions through numberless existences, until the character culminates in a *Bodhisattva*, "Knowledge-Essence," who appears in his next birth as a Buddha. The *Bodhisattva* must have exercised in his previous births the ten *paramitas*, "perfect virtues." In the Jatakas, more than 500 such previous existences are related of the present Buddha, Gautama, among which occur cases of incredible generosity and self-sacrifice. (7)



Sculpture found near Benares. It depicts the four chief events in Gautama Buddha's life: his birth, enlightenment, first sermon, and parinirvana.

Higher, however, than this moral *Bodhisattva* stands the meditative Buddha, who thus brings to a close the series of existences. In the present world-age four Buddhas have preceded Gautama, and one, *Maitreya*, is yet to appear.

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5. THE WORK OF GAUTAMA BUDDHA. HIS PRE-HISTORY.

(1) Compare Lesson 4, Note 5.

(2) Compare Lesson 3, Note 5. Again—

Therefore, O Ânanda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth (dhamma) as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves. And how, Ânanda, is a brother to be a lamp unto himself, a refuge to himself, betaking himself to no external refuge, holding fast to the truth as a lamp, holding fast as a refuge to the truth, looking not for refuge to any one besides himself?—"*Sacred Books of the East*," *Vol. XI., p. 38.*

(3) **Nothing Esoteric.**—What, then, Ânanda? Does the order expect that of me? I have preached the truth without making any distinction between exoteric and esoteric doctrine; for in respect of the truths, Ânanda, the Tathâgata has no such thing as the closed fist of a teacher, who keeps some things back.—*Ibid., p, 36.*

(4) **Disciples Must Teach.**—Therefore, O brethren—ye to whom the truths I have perceived have been made known by me—having thoroughly made yourselves masters of them, practice them, meditate upon them, and spread them abroad, in order that pure religion may last long and be perpetuated, in order that it may continue to be for the good and happiness of the great multitudes, out of pity for the world, to the good and the gain and the weal of gods and men!—*Ibid., p. 60.*

(5) **The Physician.**—One who rubs the two pieces of wood obtains the fire; one who digs the earth finds at last the water—and to him in his perseverance there is nothing unattainable—all things to him are reasonable and possible.

Pitying the world lying distressed amidst diseases and passions, he, the great physician, ought not to be hindered, who undergoes all his labors for the sake of the remedy knowledge.

He who toilsomely pursues the one good path, when all the world is carried away in devious tracks, he, the guide, should not be disturbed, like a right informant when the caravan has lost its way.

He who is made a lamp of knowledge when all beings are lost in the great darkness—it is not for a right-minded soul to try to quench him—like a lamp kindled in the gloom of night.—*Ibid., Vol. XLIX., pp. 145-6.*

(6) **Magical Powers.**—If a Bhikkhu should desire, Brethren, to exercise one by one each of the different Iddhis, being one to become multiform, being multiform to become one; to become visible, or to become invisible; to go without being stopped to the further side of a wall, or a fence, or a mountain, as if through air; to penetrate up and down through solid ground, as if through water; to walk on the water without dividing it, as if on solid ground; to travel cross-legged through the sky, like the birds on wing; to touch and feel with the hand even the sun and the moon, mighty and powerful though they be; and to reach in the body even up to the heaven of Brahmâ, let him then fulfill all righteousness; let him be be devoted to that quietude of heart which springs from within, let him not drive back the ecstacy of contemplation, let him look through things, let him be much alone!—*Ibid., Vol. XI., pp. 214-15.*

(7) **Some Previous Existences of Gautama Buddha.**—Then the hermit Sumedha (the pre-existent Gotama)—as the Buddha (Dipankara) with unblenching eyes approached along the road prepared for him, beholding that form endowed with the perfection of beauty, adorned with the thirty-two characteristics of a great man, and marked with the eighty minor beauties, attended by a halo of a fathom's depth, and sending forth in streams the six-hued Buddha-rays, linked in pairs of different colors, and wreathed like the varied lightnings that flash in the gem-studded vault of heaven—exclaimed, "This day it behooves me to make sacrifice of my life for the Buddha; let not the Blessed one walk in the mire—nay, let him advance with his four hundred thousand saints trampling on my body as if walking upon a bridge of jeweled planks; this deed will long be for my good and my happiness." So saying, he loosed his hair, and, spreading in the inky mire his hermit's skin mantle, roll of matted hair and garment of bark, he lay down in the mire like a bridge of jeweled planks.

While he was thus fulfilling the Perfections, there was no limit to the existences in which he fulfilled the Perfection of Almsgiving. As, for instance, in the times when he was the brahman Akitti, and the brahmin Saṅkha, and the king Dhanañjaya, and Mahâ-sudassana, and Maha-govinda, and the king Nimi, and the prince Canda, and the merchant Visayha, and the Sivi, and Vessantara. So, certainly, in the Birth as the Wise Hare, according to the words,

When I saw one coming for food, I offered my own self:
There is no one like me in giving, such is my Perfection of Almsgiving,

he, offering up his own life, acquired the Supreme Perfection called the Perfection of Almsgiving.

So in the Somahansa Birth, according to the words,

I lay me down in the cemetery, making a pillow of dead bones:
The village children mocked and praised: to all I was indifferent,

he was unshaken in equanimity, even when the villagers tried to vex or please him by spitting or by offering garlands and perfumes, and thus he acquired the Perfection of Equanimity.

—"*Buddhist Birth Stories,*" *pp. 11, 54, 57-8.*

By this time Wessantara had resolved upon giving his children to the brahman without any further delay; but when he called them they did not make their appearance. Upon this the old man began to reproach him, and said that he had not seen so great a liar in the whole country, as he must have sent them away purposely, though he had promised to give them in alms. To discover whither they had fled, the prince went to the forest, and when near the pond called out to Jáliya, and no sooner did the boy hear the voice of his father, than he said, "The brahman may take me; I am willing to become his servant; I cannot remain here and listen to my father's cries;" and tearing in two the leaf by which he was covered, he sprang up, and ran towards his father, weeping. Wessantara asked him where his sister was; and when Jáliya told him that they had fled away in fear and hid themselves, he called out to her; on which she came from under the lotus as her brother had done, and like him shedding tears, clung to the feet of her father. But as Wessantara reflected that if he did not give up his children he could not become a Buddha, and would be unable to release sentient beings from the miseries of repeated existence, he called them to the *pansal*, and pouring water on the hands of the brahman, delivered them to him, saying, "May I by this become the all-knowing!"

When Sekra perceived that Wessantara had given away his children, thinking it would not be right that anyone should take the princess in the same way, he assumed the appearance of an aged brahman, and went to the rock. Wessantara, on seeing him, asked him why he had come, and he replied, "I am now old and powerless; I have no one to assist me; I have therefore come to receive the princess as my slave." The prince looked in the face of Madrídéwí; and she, knowing his thoughts, expressed her willingness to comply with the wish that had been expressed; whereupon he delivered her to the supposed brahman, that the gift might assist in the reception of the Buddhaship. When the brahman received her, he said, "The princess now belongs to me; that which belongs to another, you have not the right to give away; therefore keep her for me until I shall return." Then assuming his own form, Sekra informed Wessantara that all the déwas and brahmas had rejoiced in the gifts he had offered; and assuring him that he would most certainly attain the Budhaship, he informed him that in seven days his relatives would come to him, together with his children, and that he would again receive the kingdom. The earth had trembled at the presenting of each gift, and Maha Méru and the other rocks expressed their approbation.—*R. Spence Hardy, "Manual of Buddhism," pp. 123-24-26.*

6. THE LAW OR DOCTRINE (DHAMMA).

What was the content of that enlightenment that sufficed to constitute a Sambuddha? What was the secret of this Shakyamuni, "Sage of the Shakya-tribe," this Bhagavat or "Blessed One"? The answer is definitely made in the "Four Noble Truths," which are brief enough, but presuppose some principles which must first be noticed.

In respect to all transcendent facts, Buddha was *agnostic;* he disallowed any opinion whatsoever concerning a soul, a world, or a (supreme) god, on the ground that such knowledge did not conduce to salvation. (1) Life is incomprehensible, and much more, therefore, the future. (2) Deliverance is the one thing needful. (3) Thus in the realm of *ontology*, whereas Brahmanism declared this changing world illusory, and only *Brahman* real; Buddhism ignored that supposed real, and insisted on the changing phenomena. Brahmanism posits a being without becoming, Buddhism becoming without being. (4) Similary in *cosmology*, questions about the extent of the world in space and time are decried, and therefore no *Brahman* can be inferred as its source. The *Brahma*, *Sakra*, etc., mentioned in Buddhist texts are subject to change and decay; and so too are the heavens (26 of them) where they dwell, as also the numerous hells. (5)

Buddhist Temple at Buddha Gaya.—Built two centuries A.D. over the ruins of an older one.

Finally, in reference to *psychology*, Buddhism recognizes no *atman*, "spirit, self, or ego," in experience, and will not discuss it metaphysically. (6) What it finds in man is five *skandhas*, or "aggregates," viz., material qualities, sensations, ideas, tendencies, and powers. At death these "aggregates" fall apart, but a man's *karma* (merit or demerit) demands, and his *upadana* (grasping state of mind) causes, the formation of a new set of *skandhas* into another being, higher or lower in the scale of life as deserved. (7) Such palingenesis was the Buddhist substitute for metempsychosis, and was acknowledged to be a mystery patent only to a Buddha. (8) Only confusion of ideas can accrue from comparing *karma* with heredity. The former is a metaphysical theory, the latter a scientific fact.

6. THE LAW OR DOCTRINE (DHAMMA).

(1) **Agnosticim and its Ground.**—Mālunkyāputta, any one who should say, I will not lead the religious life under The Blessed One until The Blessed One shall elucidate to me either that the world is eternal, or that the world is not eternal, . . . or that the saint neither exists nor does not exist after death; that person would die, Mālunkyāputta, before The Tathāgata had ever elucidated this to him.

It is as if, Mālunkyāputta, a man had been wounded by an arrow thickly smeared with poison, and his friends and companions, his relatives and kinsfolk, were to procure for him a physician or surgeon; and the sick man were to say, I will not have this arrow taken out until I have learnt whether the man who wounded me belonged to the warrior caste, or to the Brahman caste, or to the agricultural caste, or to the menial caste.

And why, Mālunkyāputta, have I not elucidated this? Because, Mālunkyāputta, this profits not, nor has to do with the fundamentals of religion, nor tends to aversion, absence of passion, cessation, quiescence, the supernatural faculties, supreme wisdom, and Nirvana; therefore have I not elucidated it.—"*Buddhism in Translations*," *pp. 119, 120, 122.*

Him I call indeed a Brahmana who has no interests, and when he has understood does not say How, how? and who has reached the depth of the Immortal.—"*Sacred Books of the East*," *Vol. X, Part 1, p. 93.*

(2) **Life Unknown.**—"Thus then, friend Yamaka, even here in this world the Perfect One is not to be apprehended by thee in truth. Hast thou therefore a right to speak, saying, I understand the doctrine taught by the Exalted One to be this, that a monk who is free from sin, when his body dissolves, is subject to annihilation, that he passes away, that he does not exist beyond death?"—*H. Oldenberg*, "*Buddha: etc.*," *p. 282.*

(3) **Deliverance.**—This is the only problem with which Buddhist thought is concerned: "As the vast ocean, O disciples, is impregnated with one taste, the taste of salt, so also, my disciples, this Law and Doctrine is impregnated with but one taste, with the taste of deliverance."—*Ibid, p 205.*

That things have being, O Kaccāna, constitutes one extreme of doctrine; that things have no being is the other extreme. These extremes, O Kaccāna, have been avoided by The Tathāgata, and it is a middle doctrine he teaches:

On ignorance depends karma, etc.—"*Buddhism in Translations*," *p. 166.*

(4) **Everything in Change.**—And when this exposition was propounded the venerable Kondañña obtained the pure and spotless Eye of the Truth (that is to say, the following knowledge); "Whatsoever is subject to the condition of origination, is subject also to the condition of cessation."—"*Sacred Books of the East*," *Vol. XIII, p. 97.*

(5) **No Cosmology.**—A beginning of time from which the working of this law takes effect, and a limit of space, which encloses the world in which it operates, cannot be discovered. Is there in fact no such limit? "This has the Exalted One not revealed." "O disciples, think not such thoughts as the world thinks: The world is everlasting, or the world is not everlasting. The world is finite, or the world is not finite. . . . If ye think, O disciples, thus think ye: This is suffering; thus think ye: This is the origin of suffering; thus think ye: This is the extinction of suffering; thus think ye: This is the path to the extinction of suffering."—*H. Oldenberg*, "*Buddha: etc.*," *p. 252.*

(6) **No Self discoverable in Experience.**—But the venerable Ânanda, when the wandering monk Vacchagotta had gone to a distance, soon said to the Exalted One: "Wherefore, sire, has the Exalted One not given an answer to the questions put by the wandering monk Vacchagotta?"

"If I, Ânanda, when the wandering monk Vacchagotta asked me: Is there the ego? had answered: The ego is, then that, Ânanda, would have confirmed the doctrine of the Samanas and Brahmanas, who believe in permanence. If I, Ânanda, when the wandering monk Vacchagotta asked me: Is there not the ego? had answered: The ego is not, then that, Ânanda, would have confirmed the doctrine of the Samanas and Brahmanas, who believe in annihilation. If I, Ânanda, when the wandering monk Vacchagotta asked me: is there the ego? had answered: The ego is, would that have served my end, Ânanda, by producing in him the knowledge: all existences (*dhamma*) are non-ego?"

"That it would not, sire."

"But if I, Ânanda, when the wandering monk Vacchagotta asked me: Is there not the ego? had answered: The ego is not, then that, Ânanda, would only have caused the wandering monk Vacchagotta to be thrown from one bewilderment into another. My ego, did it not exist before? but now it exists no longer!"—*Ibid, pp. 272-3.*

Therefore say I that The Tathāgata has attained deliverance and is free from attachment, inasmuch as all imaginings, or agitations, or proud thoughts concerning an Ego or anything pertaining to an Ego, have perished, have faded away, have ceased, have been given up and relinquished.—"*Buddhism in Translations*," *pp. 125.*

Thoroughly well, your majesty, do you understand a chariot. In exactly the same way, your majesty, in respect of me, Nāgasena is but a way of counting, term, appellation, convenient designation, mere name for the hair of my head, hair of my body, . . . brain of the head, form, sensation, perception, the predispositions, and consciousness. But in the absolute sense there is no Ego here to be found. And the priestess Vajirā, your majesty, said as follows in the presence of The Blessed One:

> "Even as the word of 'chariot' means
> That members join to frame a whole;
> So when the Groups appear to view,
> We use the phrase, 'A living being.'"
>
> *Ibid, p. 133.*

(7) **Karma.**—Said the king; "Bhante Nāgasena, what is the reason that men are not all alike, but some long-lived and some short-lived, some healthy and some sickly, some handsome and some ugly, some powerful and some weak, some rich and some poor, some of high degree and some of low degree, some wise and some foolish?"

Said the elder: "Your majesty, why are not trees all alike, but some sour, some salt, some bitter, some pungent, some astringent, some sweet?"

"I suppose, bhante, because of a difference in the seed."

"In exactly the same way, your majesty, it is through a difference in their karma that men are not all alike, but some long-lived and some short-lived, some healthy and some sickly, some handsome and some ugly, some powerful and some

weak, some rich and some poor, some of high degree and some of low degree, some wise and some foolish. Moreover, your majesty, The Blessed One has said as follows: 'All beings, O youth, have karma as their portion; they are heirs of their karma; they are sprung from their karma; their karma is their kinsman; their karma is their refuge; karma allots beings to meanness or greatness.'"

"You are an able man, bhante Nāgasena."—*Ibid, pp. 214-15.*

(8) **Palingenesis.**—"Bhante Nāgasena," said the king, "what is it that is born into the next existence?"

"Your majesty," said the elder, "it is name and form that is born into the next existence."

"Is it this same name and form that is born into the next existence?"

"Your majesty, it is not this same name and form that is born into the next existence; but with this name and form, your majesty, one does a deed—it may be good, or it may be wicked—and by reason of this deed another name and form is born into the next existence."

"Bhante, if it is not the same name and form that is born into the next existence, is one not freed from one's evil deeds?"

"If one were not born into another existence," said the elder, "one would be freed from one's evil deeds; but, your majesty, inasmuch as one is born into another existence, therefore is one not freed from one's evil deeds."

"Give an illustration."

"Your majesty, it is as if a man were to take away another man's mangoes, and the owner of the mangoes were to seize him, and show him to the king, and say, 'Sire, this man hath taken away my mangoes;' and the other were to say, 'Sire, I did not take away this man's mangoes. The mangoes which this man planted were different mangoes from those which I took away. I am not liable to punishment,' Pray, your majesty, would the man be liable to punishment?"

"Assuredly, bhante, would he be liable to punishment."

"For what reason?"

"Because, in spite of what he might say, he would be liable to punishment for the reason that the last mangoes derived from the first mangoes."

"In exactly the same way, your majesty, with this name and form one does a deed—it may be good, or it may be wicked—and by reason of this deed another name and form is born into the next existence. Therefore is one not freed from one's evil deeds."—*Ibid, pp. 234-5.*

FIRST WEEKLY REVIEW.

1. **CONTEMPORARY RELIGION. JAINISM. GENERAL CHARACTER. LITERATURE.**—Vedism, Upanishads, Brahmans and Kshattriyas, Jainism, Vardharmana, Asceticism, Buddhism not social, but religious, personal, and ethical, Literature.
2. **THE LIFE OF GAUTAMA BUDDHA.**—Kern, Senart, Oldenberg and others, Resemble and consist, Direction and ideal, Parentage, Birth, Name, Awakening, Renunciation.
3. **LIFE OF GAUTAMA BUDDHA (CONTINUED).**—Teachers, Buddha-Gaya, Mara, Enlightenment, Benares, Preaching, Holy Land, Success, Death.
4. **THE PERSON OF GAUTAMA BUDDHA.**—Kshattriya, Young, Handsome, Heroic, Supremacy, A seer, A conqueror, Self-reliant, Religious, Obedient, Resolute, Gentle, Loving.
5. **THE WORK OF GAUTAMA BUDDHA. HIS PRE-HISTORY.**—Teaching, Law, Physician, Guide, Miracles, or Magic, Many Buddhas, Bodhisattva, Jatakas, Maitreya.
6. **THE LAW OR DOCTRINE (DHAMMA).**—Four noble truths, Ontology, Cosmology, Psychology, Skandhas, Upadana, Karma.

QUESTIONS.

1. *Sketch the religious history of India prior to Gautama Buddha. Describe the founder of Jainism. Sketch its doctrine. What personal advantage had Buddhism? What ethical one? What disadvantage? Classify Buddhist countries iuto northern and southern. Name the three classes of scriptures.*
2. *State the three views taken as to the historicity of Gautama the Buddha. Which is correct? Why? Why is the traditional record of Buddha's life worth knowing? Sketch that life up to the Great Renunciation.*
3. *Sketch the chief events of Gautama Buddha's life from his Renunciation to his death.*
4. *Describe the various physical and mental traits of Gautama Bnddha, as recorded in the notes.*
5. *What was the special work of Buddha? What successor did he have? Name some epithets. How did his disciples account for him? How may one become a Buddha? What is a Jataka? Who isMaitreya?*
6. *What was the content of the Buddha's enlightenment? How did Buddism differ from Brahmanism in its ontology? How in its cosmology? How in its psychology? What is the nature of the skandhas? Define karma. What is palingenesis?*

SUBJECTS FOR SPECIAL STUDY.

1. *The points of contact between Brahmanism and Buddhism, as shown by M. Monier-Williams, or H. Kern.*
2. *Trace the points of contact belween the life of Napoleon and a day's course of the sun.*
3. *Read the splendid idyl of Buddha's life, called the "Buddha Karita," in "Sacred Books of the East," Vol. XLIX.*
4. *Compare and contrast Gautama the Buddha with Jesus the Christ.*
5. *Compare and contrast their work aud pre-history.*
6. *Show how widely heredity differs from karma.*

7. THE LAW OR DOCTRINE (CONTINUED).

On such a background of impermanence, ignorance, and endless rebirth must be set the "Four Noble Truths." (1) These were just the fourfold method of Indian medical science applied to the spiritual healing of man. The cause of misery and its removal — these formed the essence of Buddhism. (2) Firstly, life, whether on the wax or wane, involves suffering. Man is ever without something he wishes, and with something he dislikes. In brief, the clinging to very existence in the fivefold *skandhas* involves incessant trouble. Life is strife. (3) Secondly, the chief cause of this misery is desire, but the ultimate cause is ignorance, viz., of the Four Noble Truths. (4) If men knew that life was really suffering, they would cease to desire it. Enlightenment would lead to aversion. The connection of ignorance with desire, etc., was stated in the twelve *nidanas*, which have been variously explained, and need not be studied here.

Remains of a colossal statue of Buddha, found in the ruins of the Buddha-Gaya Temple, the date (S. 64=A.D. 142) being inscribed on the pedestal.

Thirdly, it is plain that only the cessation of desire will lead to the cessation of pain; but this done, Nirvana is reached! Gautama obtained Nirvana at his enlightenment, and so does his follower. (5) This gives highest happiness. (6) As to Parinirvana, or the state of the sage after death, the Blessed One avoided any decisive statement, except that it freed from rebirth. (7) The logical conclusion from the *skandha* theory is annihilation, so to speak, after death for those who have overcome desire, but perfect consistency is rarely, if ever, attained in things human.

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7. THE LAW OR DOCTRINE (CONTINUED).

(1) **The Four Noble Truths.** — This, O Bhikkhus, is the Noble Truth of Suffering: Birth is suffering; decay is suffering; illness is suffering, death is suffering. Presence of objects we hate, is suffering; separation from objects we love, is suffering; not to obtain what we desire, is suffering. Briefly, the fivefold clinging to existence is suffering.

This, O Bhikkhus, is the Noble Truth of the Cause of suffering: Thirst, that leads to rebirth, accompanied by pleasure and lust, finding its delight here and there. (This thirst is threefold), namely, thirst for pleasure, thirst for existence, thirst for prosperity

This, O Bhikkhus, is the Noble Truth of the Cessation of suffering: (it ceases with) the complete cessation of this thirst—a cessation which consists in the absence of every passion—with the abandoning of this thirst, with the doing away with it, with the deliverance from it, with the destruction of desire.

This, O Bhikkhus, is the Noble Truth of the Path which leads to the cessation of suffering; that holy eightfold Path, that is to say, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavor, Right Memory, Right Meditation. — "*Sacred Books of the East*," *Vol. XIII., pp. 95-6.*

(2) **The Essence of Buddhism.** — Then the paribbâgaka Sâriputta said to the venerable Assagi: "Well, friend, tell me much or little as you like, but be sure to tell me the spirit (of the doctrine); I want but the spirit; why do you make so much of the letter?"

Then the venerable Assagi pronounced to the paribbâgaka Sâriputta the following text of the Dhamma: "Of all objects that proceed from a cause, the Tathâgata has explained the cause, and He has explained their cessation also; this is the doctrine of the great Samana."—*Ibid, p. 146*

(3) **Life is Suffering.**—There is no fire like passion; there is no losing throw like hatred; there is no pain like this body; there is no happiness higher than rest.

Hunger is the worst of diseases, the body the greatest of pains; if one knows this truly, that is Nirvâ*n*a, the highest happiness. — "*Sacred Books of the East*," *Vol. X., Part I., p. 54.*

Some undergo misery for the sake of this world, others meet toil for the sake of heaven; all living beings, wretched through hope and always missing their aim, fall certainly for the sake of happiness into misery.

It is not the effort itself which I blame — which flinging aside the base pursues a high path of its own; but the wise, by all this common toil, ought to attain that state in which nothing needs ever to be done again.

The victims of pleasure attain not to happiness even in the heaven of the gods, still less in the world of mortals; he who is athirst is never satisfied with pleasures as the fire, the friend of the wind, with fuel.—*Ibid, Vol. XLIX., pp. 73, 112.*

(4) **Ignorance the Cause.**—So long, O Bhikkhus, as my knowledge and insight were not quite clear, regarding each of these four noble truths in this triple order, in this twelvefold manner—so long was I uncertain whether I had attained to the full insight of that wisdom which is unsurpassed in the heavens or on earth, among the whole race of Sama*n*as and Brâhmans, or of gods or men.

But as soon, O Bhikkhus, as my knowledge and insight were quite clear regarding each of these four noble truths, in this triple order, in this twelvefold manner—then did I become certain that I had attained to the full insight of that wisdom which is unsurpassed in the heavens or on earth, among the whole race of Sama*n*as and Brâhmans, or of gods or men.

And now this knowledge and this insight has arisen within me. Immovable is the emancipation of my heart. This is my last existence. There will now be no rebirth for me! — *Ibid, Vol. XI., pp. 152-3.*

(5) **Nirvana Obtained During Life.** — He knows the four sacred truths, and "while he thus knows and apprehends, his soul is freed from the calamity of desire, freed from the calamity of becoming, freed from the calamity of error, freed from the calamity of ignorance. In the delivered there arises the knowledge of his deliverance; ended its rebirth, fulfilled the law, duty done, there is no more any returning to this world; this he knows."—*H. Oldenberg, "Buddha: etc.," p. 263.*

DHANIYA-SUTTA.

I have boiled (my) rice, I have milked (my cows)—so said the herdsman Dhaniya—I am living together with my fellows near the banks of the Mahî (river), (my) house is covered, the fire is kindled: therefore, if thou like, rain, O sky!

I am free from anger, free from stubbornness—so said Bhagavat—I am abiding for one night near the banks of the Mahî (river), my house is uncovered, the fire (of passions) is extinguished: therefore, if thou like, rain, O sky!

Gad-flies are not to be found (with me)—so said the herdsman Dhaniya — in meadows abounding with grass the cows are roaming, and they can endure rain when it comes: therefore, if thou like, rain, O sky!

(By me) is made a well-constructed raft—so said Bhagavat—I have passed over (to Nibbâna), I have reached the further bank, having overcome the torrent (of passion); there is no (further) use for a raft: therefore, if thou like, rain, O sky!

My wife is obedient, not wanton—so said the herdsman Dhaniya—for a long time she has been living together (with me), she is winning, and I hear nothing wicked of her: therefore, if thou like, rain, O sky!

My mind is obedient, delivered (from all worldliness)—so said Bhagavat—it has for a long time been highly cultivated and well-subdued, there is no longer anything wicked in me: therefore, if thou like, rain, O sky!

I support myself by my own earnings—so said the herdsman Dhaniya—and my children are (all) about me, healthy; I hear nothing wicked of them: therefore, if thou like, rain, O sky!

I am no one's servant—so said Bhagavat—with what I have gained I wander about in all the world, there is no need (for me) to serve; therefore, if thou like, rain, O sky!

Then at once a shower poured down, filling both sea and land. Hearing the sky raining, Dhaniya spoke thus:

No small gain indeed (has accrued) to us since we have seen Bhagavat: we take refuge in thee, O (thou who art) endowed with the eye (of wisdom); be thou our master, O great Muni! — "*Sacred Books of the East*," *Vol. X., Part II., pp. 3-5.*

(6) **Nirvana Affords the Highest Happiness.** —And the Blessed One, perceiving that, on this occasion, pronounced this solemn utterance: "Happy is the solitude of him who is full of joy, who has learnt the Truth, who sees (the Truth). Happy is freedom from malice in this world, (self-) restraint towards all beings that have life. Happy is freedom from lust in this werld, getting beyond all desires; the putting away of that pride which comes from the thought, 'I am!' This truly is the highest happiness." — "*Sacred Books of the East*," *Vol. XIII., p. 81.*

Health is the greatest of gifts, contentedness the best riches; trust is the best of relationships, Nirvâ*n*a the highest happiness. — *Ibid, Vol. X., Part I., p. 55.*

(7) **Parinirvana.**—King Pasenadi of Kosala, we are told, on one occasion on a journey between his two chief towns, Sâketa and Sâvatthi, fell in with the nun Khemâ, a female disciple of Buddha, renowned for her wisdom. The king paid his respects to her, and inquired of her concerning the sacred doctrine.

"Venerable lady," asked the king, "does the Perfect One (Tathágata) exist after death?"

"The great ocean is deep, immeasurable, unfathomable. So also, O great king, if the existence of the Perfect One be measured by the predicates of corporeal form: these predicates of the corporeal form are abolished in the Perfect One, their root is severed, they are hewn away like a palm-tree, and laid aside, so that they cannot germinate again in the future. Released, O great king, is the Perfect One from this, that his being should be gauged by the measure of the corporeal world: he is deep, immeasurable, unfathomable as the great ocean. 'The Perfect One exists after death,' this is not apposite; 'the Perfect One does not exist after death,' this also is not apposite; 'the Perfect One at once exists and does not exist after death,' this also is not apposite; 'the Perfect One neither does nor does not exist after death,' this also is not apposite."—*H. Oldenberg, "Buddha: etc.," pp. 278, 279-280.*

8. LAW OR DOCTRINE (CONTINUED).

The fourth noble truth of Buddhism commended the Eightfold Path as that "which leads to the cessation of suffering." It was chosen as a "middle path" between the extremes of pleasure seeking and mortification, both which were "ignoble and profitless." The first fold enjoins belief, of course, in the Four Noble Truths. The second, third and fourth prohibit vices classed under thoughts, words, and deeds. The fifth is specially addressed to the laity, and the remaining three to the monks. (1) The latter include: (*a*) higher morality, (*b*) imperturbability, and (*c*) ecstatic trance (*dhyana*) in four progressive grades. The exercise of these *dhyanas* bestowed magical power of various kinds, and qualified to become an *arhat*, "one who has gained (*Nirvana*)," who is without faults or vices, and free from desire. This arhatship forms the proper ideal of Buddhism, below which stands morality as a necessary because preparatory stage. The type of the former is the Buddha, of the latter the *Bodhisattva*. In pure and majestic tones did Shakyamuni declare virtue necessary to union with Brahma, which an interlocutor —Vasettha—considered the highest goal. (2)

Buddhist ethics is further expressed in the *dasasila*, "ten commandments." The first five alone are binding on laymen, and prohibit destruction of life, theft, adultery, lying, and the use of intoxicants. The additional five prohibit for monks and nuns eating at forbidden hours; dancing, singing, music, and worldly spectacles; garlands, scents, unguents, or ornaments; use of a high or broad bed, and receipt of gold or silver, while the third commandment becomes for them, Be continent. The "Dhammapada" is a treasury of moral maxims, among which we meet again the diamond rule, (3) while the "Jataka" is a treasury of moral stories. Both "Dhammapada" and "Jataka" were mostly of earlier origin, and simply adopted by Buddhism. In general, Buddhist morality conforms to the Indian type in emphasizing the passive virtues: heroic endurance, rather than heroic endeavor.

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8. LAW OR DOCTRINE (CONTINUED).

(1) **The Eightfold Path.**—And what, O priests, is the noble truth of the path leading to the cessation of misery?

It is this noble eightfold path, to-wit, right belief, right resolve, right speech, right behavior, right occupation, right effort, right contemplation, right concentration.

And what, O priests, is right belief?

The knowledge of misery, O priests, the knowledge of the origin of misery, the knowledge of the cessation of misery, and the knowledge of the path leading to the cessation of misery, this, O priests, is called "right belief."

And what, O priests, is right resolve?

The resolve to renounce sensual pleasures, to resolve to have malice towards none, and the resolve to harm no living creature, this, O priests, is called "right resolve."

And what, O priests, is right speech?

To abstain from falsehood, to abstain from backbiting, to abstain from harsh language, and to abstain from frivolous talk, this, O priests, is called "right speech."

And what, O priests, is right behavior?

To abstain from destroying life, to abstain from taking that which is not given one, and to abstain from immorality, this, O priests, is called "right behavior."

And what, O priests, is right occupation?

Whenever, O priests, a noble disciple, quitting a wrong occupation, gets his livelihood by a right occupation, this, O priests, is called "right occupation."

And what, O priests, is right effort?

Whenever, O priests, a priest purposes, makes an effort, heroically endeavors, applies his mind, and exerts himself that evil and demeritorious qualities not yet arisen may not arise; purposes, makes an effort, heroically endeavors, applies his mind, and exerts himself that evil and demeritorious qualities already arisen may be abandoned; purposes, makes an effort, heroically endeavors, applies his mind, and exerts himself that meritorious qualities not yet arisen may rise; purposes, makes an effort, heroically endeavors, applies his mind, and exerts himself for the preservation, retention, growth, increase, development, and perfection of meritorious qualities already arisen, this, O priests, is called "right effort."

And what, O priests, is right contemplation?

Whenever, O priests, a priest lives, as respects the body, observant of the body, strenuous, conscious, contemplative, and has rid himself of lust and grief; as respects sensations, observant of sensations, strenuous, conscious, contemplative, and has rid himself of lust and grief; as respects the the mind, observant of the mind, strenuous, conscious, contemplative, and has rid himself of lust and grief; as respects the elements of being, observant of the elements of being, strenuous, conscious, contemplative, and has rid himself of lust and grief, this, O priests, is called "right contemplation."

And what, O priests, is right concentration?

Whenever, O priests, a priest, having isolated himself from sensual pleasures, having isolated himself from demeritorious traits, and still exer-

cising reasoning, still exercising reflection, enters upon the first trance which is produced by isolation and characterized by joy and happiness; when, through the subsidence of reasoning and reflection, and still retaining joy and happiness, he enters upon the second trance, which is an interior tranquilization and intentness of the thoughts, and is produced by concentration; when, through the paling of joy, indifferent, contemplative, conscious, and in the experience of bodily happiness —that state which eminent men describe when they say, "Indifferent, contemplative, and living happily"—he enters upon the third trance; when, through the abandonment of happiness, through abandonment of misery, through the disappearance of all antecedent gladness and grief, he enters upon the fourth trance, which has neither misery nor happiness, but is contemplation as refined by indifference, this, O priests, is called "right concentration."

This, O priests, is called the noble truth of the path leading to the cessation of misery.—"*Buddhism in Translations*," *pp. 372-74.*

(2) **Virtue the Condition to Union with Brahma.** —"Again, Vāsettha, if this great river Rapti were full of water, even to the brim, and overflowing, and a man with business for the other side, bound for the other side, should come up and want to cross over, and he, standing on this bank, were to invoke the further bank, and say, 'Come hither, further bank! come over to this side!' Now what think you, Vāsettha? Would the further bank of the Rapti, by means of that man's invoking, and praying, and hoping, and praising, come over to this side?"

"Certainly not, Gotama!"

"In just the same way, Vāsettha, do the Brahmans, versed in the three Vedas—but omitting the practice of those qualities which really make a man a Brāhman, and adhering to those things which really make men not Brāhmans—say thus: 'Indra we call upon: Soma we call upon: Varuna we call upon: Isāna we call upon: Pajāpati we call upon: Brahmā we call upon: Mahiddhi we call upon: Yama we call upon!' Verily, Vāsettha, that these Brāhmans—so long as they omit the practice of virtue, and follow after evil—that they, by reason of their invoking, and praying, and hoping, and praising, should, after death, and when the body is dissolved, become united with Brahmā—verily, such a condition of things has no existence!"

Then, by other similes and other questions, each as elaborately worked out, Gotama shows how yielding to one's senses and one's lusts, how malice, sloth, pride, self-righteousness and doubt, must in fact be bonds and hindrances and entanglements, which, from Vāsettha's own point of view, will prevent any real union with God. And he concludes his last point, and with it the negative side of his argument, thus:

"Then you say, Vāsettha, that the Brāhmans are in possession of wives and wealth, and that Brahmā is not. Can there then be agreement and likeness between the Brāhmans, with their wives and property, and Brahmā, who has none of these things?"

"Certainly not, Gotama!"

"And you say too, Vāsettha, that the Brāhmans bear anger and malice in their hearts, and are sinful and uncontrolled, whilst Brahmā is free from anger and malice, and is sinless, and has self-mastery. Now can there then be concord and likeness between the Brāhmans and Brahmā?"

"Certainly not, Gotama!"

"Very well, then, Vāsettha! That these Brāhmans, versed though they be in their three Vedas, and yet bearing anger and malice in their hearts, sinful and uncontrolled, should, after death and when the body is dissolved, become united to Brahmā, who is just the opposite of all this—such a condition of things has no existence!"

"So that thus, then, Vāsettha, the Brāhmans, while they sit down in confidence in their knowledge of the Vedas, are really sinking down in mire. And so sinking, they are arriving only at despair, thinking the while that they are crossing over into some happier land! Therefore is it that the three-fold wisdom of the Brāhmans, wise in the Vedas, is called a waterless desert, their three-fold wisdom is called a pathless jungle, their three-fold wisdom is called destruction!"

Vāsettha, deeply moved, asks the Master whether he can show the way to union with Brahmā, and, when he hears that he can, humbly beseeches him to do so, closing his appeal with the words, "Let the venerable Gotama save the Brāhman race."—*T. W. Rhys Davids*, "*Indian Buddhism*," *being the Hibbert Lectures, 1881, pp. 60, 61, 63.*

"And he lets his mind pervade one-quarter of the world with thoughts of Love; and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great and beyond measure!"

This paragraph is then repeated, substituting for Love, in the first paragraph Pity, in the second Sympathy, in the third Evenness of Mind. And to each of these there is a simile and a conclusion, thus:

"Just, Vāsettha, as a mighty trumpeter makes himself heard—and that without difficulty— in all the four directions, even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free and deep-felt love!

"Verily, this, Vāsettha is the way to a state of union with Brahmā!"—*Ibid, p. 68.*

(3) **Moral Maxims.**—One's own self conquered is better than all other people; not even a god, a Gandharva, not Mâra with Brahma could change into defeat the victory of a man who has vanquished himself, and always lives under restraint. —"*Sacred Books of the East*," *Vol. X., Part 1, pp. 31, 32.*

Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!—*Ibid, p. 58.*

One's own self conquered is better than all other people; not even a god, a Gandharva, not Mâra with Brahman could change into defeat the victory of a man who has vanquished himself, and always lives under restraint.—*Ibid, p. 31.*

If a man would hasten towards the good, he should keep his thought away from evil; if a man does what is good slothfully, his mind delights in evil.—*Ibid, p. 34.*

Let no man think lightly of evil, saying in his heart: It will not come nigh unto me Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gather it little by little.—*Ibid, p. 34.*

Let no man think lightly of good, saying in his heart. It will not come nigh unto me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gather it little by little.—*Ibid, 34.*

9. THE ORDER OF MONKS (SAMGHA).

The proper community of Buddhism is an order or fraternity of mendicant monks (not priests). Their usual name was *Bhikku*, "Beggar," and they differed from other religious mendicants of their day in that they—and not only their Master—could confer ordination, and that they survived his death without a visible successor, having only the *dhamma* or law to guide them, in following which the monks save themselves. The Order was organized no further than into local assemblies, where precedence was given seniors and *arahats*.

Children of seven or eight were admitted as scholars, and could be ordained at twenty. Slaves, debtors, soldiers, and those who could not obtain their parents' consent were not admitted. Ordination was very simple and included the "three-fold refuge formula": "I take refuge in the *Buddha*. I take refuge in the *Dhamma*. I take refuge in the *Samgha*." A monk or nun was free at any time to retire from the Order, and become a layman, in case doubt or desire impelled him. The bareness of the monastic life is evident from the second group in the *dasasila* quoted in the preceding lesson. (1) At every new and full moon the monks of a district or monastery met to observe the *pratimoksha*, a form of examination whether the members of the Order have broken any of its laws. Laymen, novices, and nuns were excluded. Special rules for nuns insisted upon yielding precedence in everything to the monks.

The *Samgha* was of course dependent for support upon believing laymen, who were called *Upasaka*, "Reverers." Practically anyone that so contributed was counted an *upasaka*, though the three refuge formula might be used in initiation. (2)

The Buddhist doctrine left no place for a proper cult; but a restday was observed four times in a month, when monks preached to the laity, and the three Indian seasons were honored with festivals, as in other Indian religions. Also the chief events in the Master's life were kept in annual remembrance. In later times pilgrimages were instituted to the sacred places where the Buddha was born, attained enlightenment, first preached, and entered *Nirvana*. Relics of the Buddha and other saints were treasured up in *stupas*, and finally idols made, before which, as before the relics, offerings, but only of incense and flowers, might be made.

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9. THE ORDER OF MONKS (SAMGHA).

(1) **Daily Life of a Bhikku.**—The daily life of the novice should, according to a manual called "Dina Chariyāwa," be about as follows: He shall rise before daylight and wash; then sweep the wihāra or "residence,"—as the clean little hut where the mendicant lives is called—then sweep round the Bo-tree, fetch the drinking water for the day, filter it, and place it ready for use; retiring to a solitary place, he shall then meditate on the regulations. Then he shall offer flowers before the sacred dāgaba—the solid, dome-shaped shrine in which relics of the Buddha are buried—or before the Bo-tree; thinking of the great virtues of the Teacher and of his own faults. Soon after, taking the begging-bowl, he is to follow his superior in his daily round for food, and on their return is to bring water for his feet and place the alms-bowl before him. After the meal is over, he is to wash the alms-bowl; then again to worship Buddha, and meditate on kindness and affection. About an hour afterwards he is to begin his studies from the books, or copy one of them, asking his superior about passages he does not understand. At sunset he is again to sweep the sacred places, and, lighting a lamp, to listen to the teaching of his superior, and repeat such passages from the canon as he has learnt. If he finds he has committed any fault he is to tell his superior; he is to be content with such things as he has; and keeping under his senses, to grow in grace without haughtiness of body, speech, or mind.

The superiors, relieved by the novices from any manual labor, were expected to devote themselves all the more earnestly to intellectual culture and meditation.—*T. W. Rhys Davids*, "*Buddhism*," *pp. 169-170.*

(2) **Upasaka.**—He who is accomplished, and delights in meditation, thoughtful, possessed of thorough enlightenment, a refuge for many, on such a one in due time people should bestow oblations; let the Brâhmaṇa who has good (works) in view, offer.

Mâgha: "Who prospers? who is liberated and who is bound? In which way can one by himself go to Brahmaloka? Tell this to me who does not know, O Muni, when asked. Bhagavat is indeed my witness that Brahman is seen by me to-day, for thou art to us equal to Brahman, this is the truth; how can one attain Brahmaloka, O thou glorious one?"

"He who offers the three-fold blessing of oblation, O Mâgha"—so said Bhagavat—"such a one will prosper with those worthy of offerings; so, having offered properly, he who is suitable to beg of attains Brahmaloka, so I say."—"*Sacred Books of the East*," *Vol. X., Part 2, pp. 84-85.*

10. HISTORY OF BUDDHISM IN INDIA. BODHISM.

The Buddhist tradition of a church council soon after Buddha's death is traceable to a nature-myth, and that of a second one, one hundred years later at Vesali to an explanatory myth. Firmer ground is reached at the time of the great King Ashoka, three centuries B.C., who professed and favored Buddhism much as the Roman Emperor Constantine did Christianity six centuries later. He sent his own son and daughter as missionaries to Ceylon, and depleted his treasury in the erection of shrines and monasteries. In the second and first centuries B.C. other missions reached Afghanistan, Bactria, and China. The Scythian ruler of Northwestern India, named Kanishka, called a council about one hundred A.D., at which various sects of the Northern Buddhists agreed upon a canon, and thus practically separated from the Southern Branch. But all other northern sects were absorbed by the sixth century A.D. into the Mahayana sect, which added further to the canon.

Mahayana Buddhism is characterized by a preference for the *Bodhisattva* ideal rather than the Buddha one. Where the latter was passionless or impassionate, the former was compassionate; and this admirably active trait secured its prevalence over the rival Hinayana branch, which has spread only where preceded either by Hinduism or Mahayana Buddhism. Professor F. Max Müller proposes Bodhism as a convenient term for this cult of the *Bodhisattvas*. It stands in the same relation to Buddhism that the *bhakti-marga* did to the *jnana-marga* in Hinduism (p. 212). Gautama Buddha having become extinct in *parinirvana*, men turned in their hour of need to *Maitreya*, believed to be the *Bodhisattva* of the coming Buddha. He was simply a personification of love, while another *Bodhisattva* named *Avalokiteshvara* represented mercy. Still later, Bodhism supposed a *Dhyani-Buddha*, "Contemplation-Buddha," as the eternal counterpart or type of the historic Buddha. His heaven was named Sukhavati, and two canonical books (the "Larger" and the "Smaller," "Sukhavati-vyuha") describe its glories, which, like those of *Vishnu* and *Shiva*, are eternal, and thus end metempsychosis. (1) According to the "Larger S.-V.," faith in this *Amitabha*, or *Amitayus Buddha* and his heaven, Sukhavati, will lead to (*a*) accumulation of a "stock of merit," (*b*) prayer or desire "to be born in Sukhavati," and (*c*) "thinking the Tathagatha," or the like, which combine to cause his birth in Sukhavati. (2) But in the "Smaller S.-V.," "keeping in mind" is made the sole condition of entry to Sukhavati. Here deity-contemplation—like *bhakti*—leading to Heaven, displaces Shakyamuni's method of thought-abstraction—like *jnana*—leading to Nirvana. Heaven is not a reward, but an effect or conquest, as was Nirvana. In neither case does the notion of a gift or boon come in. (3)

In a third Sutra of the same family, the "Amitayus-Dhyana-Sutra," Sukhavati is conditioned on combined morality, monachism, and meditation. (4) There are also made here some provisions for special cases of ignorance, sickness, etc., one of which offers expiation on condition of hearing the bare names of the Bodhist scriptures, or of repeating the name of *Amida-Buddha*. (5) The mythical element in these Bodhist scriptures is unmistakable and quite large, *Amida-Buddha* forming the coalescence of the historic Shakyamuni with sun-cult. The doctrines in the notes below are attributed to Gautama only by a conventional fiction. While Bodhism thus rivaled the contemporary Hinduism with its gods and heavens, it outdid by its nihilism the idealism of the Vedanta philosophy. Vedantism considered the objective world false, (cf. p. 199) but Bodhism construed all as false. (6)

The foundation of Bodhism is attributed to Nagarjuna, born about 100 A.D., and the most distinguished of all Buddhist teachers. When the Chinese Ta-hien visited India 400 A.D., Bodhism rivaled Buddhism, and when Hiouen Thsang reached there, 629 A.D., excelled it in numbers. The latter delights in descriptions of the great monasteries, meditative monks, the great festivals, costly idols, and

wonder-working relics. He further reports the harmony between Bodhism and the Brahmans, but the emnity between Bodhism and Buddhism. Both the latter began their decline in India in the eighth century A.D., and were finally absorbed by Hinduism, with which they had come to have much in common, particularly the magic for securing wealth, life-elixirs, invisibility, spiritual deliverance, etc., such as characterized Shaktism, for which the Buddhist term is Prajna. This phase is sometimes called Tantric Buddhism. The great Hindu philosophers, Kumarila and Shankara, attacked Buddhism on its theoretical side; and after 1700 A.D. Mohammedan persecution killed or scattered its remaining followers. By the sixteenth century it had disappeared from India, except in Nepal, where it still persists in its Bodhism form, together with Hinduism.

10. HISTORY OF BUDDHISM IN INDIA. BODHISM.

(1) **The Dhyani-Buddha Amitabha and his Heaven.**—After this, the blessed Ânanda thus spoke to the Bhagavat: "O Bhagavat, has that Bhikshu Dharmâkara, the noble-minded Bodhisattva, after having obtained the highest perfect knowledge, passed away, having entered Nirvâṇa, or has he not yet been enlightened, or is he now living and enlightened, and does he dwell now, remain, support himself, and teach the Law?"

The Bhagavat said: "Not indeed, O Ânanda, has that Tathâgata passed away, nor has he not yet come, but the Tathâgata, the holy, after having obtained the highest perfect knowledge, dwells now, remains, supports himself, and teaches the Law, in the western quarter, in the Buddha country, distant from this world by a hundred thousand niyutas of koṭis of Buddha countries, in the world which is called Sukhâvatî, being called Amitâbha, the Tathâgata, holy and fully enlightened. He is surrounded by innumerable Bodhisattvas, and worshiped by endless Srâvakas, and in possession of the endless perfection of his Buddha country.

There is not, O Ânanda, any case of likeness, by which the extent of the light of that Tathâgata Amitâbha could be understood. Hence, O Ânanda, for that reason that Tathâgata is called Amitâbha (possessed of infinite light), and he is called Amitaprabha (possessed of infinite splendor), Amitaprabhâsa (possessed of infinite brilliancy), Asamâptaprabha (whose light is never finished), Asaṅgataprabha (whose light is not conditioned), Prabhasikhotsṛishṭaprabha (whose light proceeds from flames of light), Sadivyamaṇiprabha (whose light is that of heavenly jewels), Apratihatarasmirâgaprabha (whose light has the color of unimpeded rays), Râganîyaprabha (possessed of beautiful light), Premaṇîyaprabha (possessed of lovely light), Pramodanîyaprabha (possessed of delightful light), Sangamanîyaprabha (possessed of attractive light), Uposhaṇîyaprabha (possessed of pleasant light), Anibandhanîyaprabha (possessed of light that cannot be stopped), Ativîryaprabha (possessed of extremely powerful light), Atulyaprabha (possessed of incomparable light), Abhibhûyanarendrâbhûtrayendraprabha (possessed of light greater than that of the lords of men, nay, the lords of the three worlds), Srântasaṁkayendusûryagihmîkaraṇaprabha (possessed of light which bends the full moon and the sun), Abhibhûyalokapâlasakrabrahmasuddhâvâsamaheśvarasarvadevagihmîkaraṇaprabha (possessed of light which bends all the conquered gods, Maheśvara, the Śuddhâvâsas, Brahman, Śakra, and the Lokapâlas).

Therefore, O Ânanda, the limit of the measure of the life of that Bhagavat is immeasurable indeed. Therefore that Tathâgata is called Amitâyus.

And, O Ânanda, there is nowhere in that Sukhâvatî world any sound of sin, obstacle, misfortune, distress, and destruction; there is nowhere any sound of pain; even the sound of perceiving what is neither pain nor pleasure is not there, O Ânanda, how much less the sound of pain. For that reason, O Ânanda, that world is called Sukhâvatî, shortly, but not in full. For, O Ânanda, the whole kalpa would come to an end, while the different causes of the pleasure of the world Sukhâvatî are being praised, and even then the end of those causes of happiness could not be reached.

And again, O Ânanda, the beings who have been and will be born in that world Sukhâvatî will be endowed with such color, strength, vigor, height and breadth, dominion, accumulation of virtue; with such enjoyments of dress, ornaments, gardens, palaces, and pavilions; and such enjoyments of touch, taste, smell, and sound; in fact, with all enjoyments and pleasures, exactly like the Paranirmitavaśavartin gods.—"*Sacred Books of the East*," *Vol. XLIX., part 2, pp. 27-8, 29-30, 32 and 40.*

(2) **Conditions of Birth in Heaven.**— And before the eyes of those beings, O Ananda, who again and again think of the Tathâgata reverently, and who make the great and unmeasured stock of good works grow, turning their thought towards Bodhi (knowledge), and who pray to be born in that world, Amitâbha, the Tathâgata, holy and fully enlightened, when the time of their death has approached, will appear, surrounded by many companies of Bhikshus and honored by them. And then these beings, having seen the Bhagavat, their thoughts filled with joy, will, when they have died, be born in that world of Sukhâvatî.

The Bhagavat said: Those Bodhisattvas, O Agita, who, living in other Buddha countries, entertain doubt about being born in the world Sukhâvatî, and with that thought amass a stock of merit, for them there is the dwelling within the calyx. Those, on the contrary, who are filled with faith, and being free from doubt, amass a stock of merit in order to be born in the world Sukhâvatî, and conceive, believe, and trust in the perfect knowledge of the blessed Buddhas, they, being born miraculously, appear sitting cross-legged in the flowers of the lotus. And those noble-minded Bodhisattvas, O Agita, who, living in other Buddha countries, raise their thought in order to see Amitâbha, the Tathâgata, holy and fully enlightened, who never entertain a doubt, believe in the perfect knowledge of Buddha and in their own stock of merit, for them, being born miraculously, and appearing cross-legged, there is,

in one minute, such a body as that of other beings who have been born there long before.—*Ibid, pp. 45, 62-3*

(3) **Heaven won by Contemplation.**—Then again all beings, O Sâriputra, ought to make fervent prayer for that Buddha country. And why? Because they come together there with such excellent men. Beings are not born in that Buddha country of the Tathâgata Amitâyus as a reward and result of good works performed in this present life. No, whatever son or daughter of a family shall hear the name of the blessed Amitâyus, the Tathâgata, and having heard it, shall keep it in mind and with thoughts undisturbed shall keep it in mind for one, two, three, four, five, six or seven nights, when that son or daughter of a family comes to die, then that Amitâyus, the Tathâgata, surrounded by an assembly of disciples and followed by a host of Bodhisattvas, will stand before them at their hour of death, and they will depart this life with tranquil minds. After their death they will be born in the world Sukhâvatî, in the Buddha country of the same Amitâyus, the Tathâgata. Therefore, then, O Sâriputra, having perceived this cause and effect, I with reverence say thus: Every son and every daughter of a family ought with their whole mind to make fervent prayer for that Buddha country.—*Ibid, pp. 98-9.*

(4) **Heaven Won by Morality, Monachism, and Meditation.**—Those who wish to be born in that country of Buddha have to cultivate a threefold goodness. Firstly, they should act filially towards their parents and support them; serve and respect their teachers and elders; be of compassionate mind, abstain from doing any injury, and cultivate the ten virtuous actions. Secondly, they should take and observe the vow of seeking refuge with the Three Jewels, fulfill all moral precepts, and not lower their dignity or neglect any ceremonial observance. Thirdly, they should give their whole mind to the attainment of the Bodhi (perfect wisdom), deeply believe in (the principle of) cause and effect, study and recite (the Sûtras of) the Mahâyâna doctrine, and persuade and encourage others who pursue the same course as themselves.—*Ibid, pp. 167-8.*

(5) **Heaven Won by Adoration.**—Next are the beings who will be born in the highest form of the lowest grade. If there be anyone who commits many evil deeds, provided that he does not speak evil of the Mahâvaipulya Sûtras, he, though himself a very stupid man, and neither ashamed nor sorry for all the evil actions that he has done, yet, while dying, may meet a good and learned teacher who will recite and laud the headings and titles of the twelve divisions of the Mahâyâna scriptures. Having thus heard the names of all the Sûtras, he will be freed from the greatest sins which would involve him in births and deaths during a thousand kalpas.

A wise man also will teach him to stretch forth his folded hands and to say, "Adoration to Buddha Amitâyus" (Namo-mitâbhâya Buddhâya, or, Namo-mitâyushe Buddhâya). Having uttered the name of the Buddha, he will be freed from the sins which would otherwise involve him in births and deaths for fifty millions of kalpas. Thereupon the Buddha will send a created Buddha, and the created Bodhisattvas Avalokiteshvara and Mahâsthana, to approach that person with words of praise, saying: "O son of a noble family, as thou hast uttered the name of that Buddha, all thy sins have been destroyed and expiated, and therefore we now come to meet thee." After this speech the devotee will observe the rays of that created Buddha flooding his chamber with light, and while rejoicing at the sight he will depart this life. Seated on a lotus-flower he will follow that created Buddha and go to be born in the jewel-lake.

After the lapse of seven weeks, the lotus-flower will unfold, when the great compassionate Bodhisattvas Avalokiteshvara and Mahâsthana will stand before him, flashing forth magnificent rays, and will preach to him the deepest meaning of the twelve divisions of the scriptures. Having heard this, he will understand and believe it, and cherish the thought of attaining the highest Bodhi. In a period of ten lesser kalpas he will gain entrance to the knowledge of the hundred (divisions of) nature, and be able to enter upon the first (joyful) stage (of Bodhisattva). Those who have had an opportunity of hearing the name of Buddha, the name of the Law, and the name of the Church—the names of the Three Jewels—can also be born (in that country).—*Ibid, pp. 195-6.*

(6) **Nihilism.**—And again, O Subhûti, a gift should not be given by a Bodhisattva, while he believes in objects; a gift should not be given by him, while he believes in anything; a gift should not be given by him, while he believes in form; a gift should not be given by him, while he believes in the special qualities of sound, smell, taste, and touch. For thus, O Subhûti, should a gift be given by a noble-minded Bodhisattva, that he should not believe even in the idea of cause. And why? Because that Bodhisattva, O Subhûti, who gives a gift, without believing in anything, the measure of his stock of merit is not easy to learn. What do you think, O Subhûti, is it easy to learn the measure of space in the eastern quarter? Subhûti said: Not indeed, O Bhagavat. Bhagavat said: In like manner, is it easy to learn the measure of space in the southern, western, northern quarters, below and above (nadir and zenith), in quarters and subquarters, in the ten quarters all round? Subhûti said: Not indeed, O Bhagavat. Bhagavat said: In the same manner, O Subhûti, the measure of the stock of merit of a Bodhisattva, who gives a gift without believing in anything, is not easy to learn. And thus indeed, O Subhûti, should one who has entered on the path of Bodhisattvas give a gift, that he should not believe even in the idea of cause. . . . And why? Because, O Subhûti, there does not exist in these noble-minded Bodhisattvas the idea of self, there does not exist the idea of a being, the idea of a living being, the idea of a person. Nor does there exist, O Subhûti, for these noble-minded Bodhisattvas the idea of quality (dharma), nor of no-quality. Neither does there exist, O Subhûti, any idea (*samgñâ*) or no-idea. And why? Because, O Subhûti, if there existed for these noble-minded Bodhisattvas the idea of quality, then they would believe in a self, they would believe in a being, they would believe in a living being, they would believe in a person. And if there existed for them the idea of no-quality, even then they would believe in a self, they would believe in a being, they would believe in a living being, they would believe in a person. And why? Because, O Subhûti, neither quality nor no-quality is to be accepted by a noble-minded Bodhisattva. Therefore this hidden saying has been preached by the Tathâgata: "By those who know the teaching of the Law, as like unto a raft, all qualities indeed must be abandoned; much more no-qualities."—"*Sacred Books of the East*," *Vol. XLIX., pp. 114-15, 117-18.*

11. BUDDHISM IN TIBET AND CHINA.

Temple in Canton.

Bodhism was introduced into Tibet 640 A.D., but made little progress against the Mongolian shamanism prevalent there until 747 A.D., when Padma-Sambhava was summoned by the king. Padma is now deified, and as celebrated in Tibet as is Shakya-Muni himself; but Bodhism to this day only veneers the native and imported Shaivite magic and demonolatry. In the fifteenth century Tson-Kapa, also now deified, established a highly ritualistic service, probably in imitation of Roman missionaries then active near his home in West China. Among other crudities is the prayer-wheel, which is a water-wheel, devised to continually turn a scroll bearing the invocation *Om, mani padme, Om*, "Om, the jewel in the lotus, Om," and the belief that the two Grand Llamas are always incarnations of *Amitabha* and *Avalokiteshvara.*

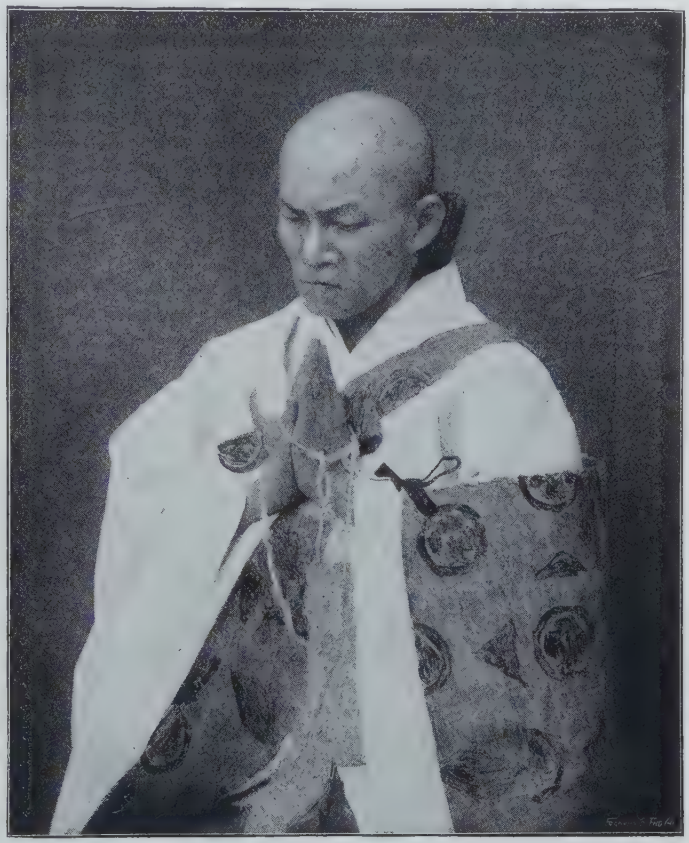
Buddhism, but much more Bodhism, has labored in China since the first century A.D., but never became the dominant faith, as in Tibet. In the fourth century Chinese monks were ordained. Since then Bodhism has experienced a varied lot in alternate favor and persecution. As a rule the *literati* do not profess it, and its monachism is opposed equally to the industry and filial piety of the Chinese.

Tibetan Prayer-wheel.

The various sects are founded on various Sutras, all of Indian origin. *Mito* (for *Amitabha*) and *Kwan-yin* (for *Avalokiteshvara*, now become *Shakti* and therefore female) are far more important deities than is *Fo* (for Buddha). The pious look for exemption from rebirth in *Mito's* Paradise in the West. Bodhist cult consists in the elaborate and unrestricted worship of idols contained in temples, and of relics in pagodas. In exorcism and other magical practices, it competes with the native Taoism; and these two, with Confucianism, combine to supply the religious needs of the Chinese. (Consult further page 149.)

12. BODHISM IN JAPAN.

From China Bodhism was carried to Korea, and thence in the sixth century to Japan, then a barbarian land with some million inhabitants. In the eighth century the court was won, and in the ninth the famous Kobo Daishi, by identifying the native Shinto deities as *avataras* of Buddhas, won over much people to his Ryobu, "Two-faced," doctrine. Other sects flourished, and from the ninth to the sixteenth century Buddhism reigned supreme in Japan as it never did in China. It found the Japanese barbarians and made them civilized, not only in religion, but in art, education, and morality. Particularly during the frequent civil wars, did the monasteries preserve culture for the Japanese. In the seventeenth century a revival of Chinese learning — always at the same time historic and anti-Buddhistic — incited the scholars (*cf.* p. 170) of Japan to a study of the native history and antiquities, among which Shinto was in time resuscitated, and, at the revolution of 1868, declared the State religion. Buddhism has slowly rallied since this blow, while Shinto is again shrinking. Besides nine sects introduced from China, five of which are now extinct, three, and those by far the most popular, are of Japanese origin, though based on Sanskrit sutras brought from India. Thus both the Jodo Shu (founded in the twelfth century) and the Shin Shu (in the thirteenth) are based on those sutras described in Lesson 11 as concerning *Amitabha* and Sukhavati. Both also expressly aimed at making Bodhism more practicable for the careless masses. Thus the Jodo Shu turned the special provision in the Amitayus-Dhyana-Sutra into its general method of salvation, viz., repetition of the name of *Amida* (=Sanskrit, *Amitabha.*) (1) The Shin Shu teaches further to abandon even this slight claim to merit, and to rely wholly on the power of *Amida's* prayer, made while as yet a monk, that those who repeated his name ten times might be born in Sukhavati. This sect, sometimes called "Reformed Buddhism," has abandoned celibacy for its clergy, decries magic, penance, pilgrimages, etc., and seems in general open to progress. (2) The antinomianism has its usually demoralizing effect here, for the adherents of Shin Shu are accounted the least moral of any Buddhists in Japan. Finally, the Nichiren Shu was founded in the thirteenth century on the basis of another Bodhist Sutra,



Bodhist Priest in Japan.

the Saddharma Pundarika or "Lotus of the True Law." It is exceedingly polytheistic, magical, noisy, and in general degraded, though at the same time the most intolerant of all the sects. Second only to *Amida* in popularity stands *Kwannon Bosatsu* (= Sanskrit, *Avalokiteshvara Bodhisattva*), whose gilded images, with many arms, are conspicuous everywhere, while that of *Shaka San* (= Sanskrit, Shakyamuni), is comparatively quite rare.

Buddhism must be reckoned the dominant religious influence for the Japanese, as the proportion of Buddhist priests and temples still shows, though the influence of Shintoism and Confucianism should never be forgotten.

Japanese art has fashioned for this polytheistic Bodhism temples, idols, cultus-implements, and robes of exceeding dignity and beauty, certainly unexcelled in the wide world, and greatly ministering to the religious spirit. Among a myriad others stand pre-eminent the superb bronze image of *Amida Buddha* at Kamakura, and the great bronze bell at Kyoto, each the largest and among the finest in the world. The cult performed in these temples has reverted, along with the polytheistic creed, to the ancient forms of food and other offerings. From far and near stream the pilgrims to the more notable of these temples, especially in the spring-time, and hither the ashes of the blessed dead (*hotoke*) were carried by their friends to rest beside the remains of some great saint or other. Even Shinto priests were once buried according to Bodhist rites, and, along with the funerals, the whole ancestor cult fell into the hands of Bodhism.

Preaching is done at irregular times. Laymen keep in their houses a *Butsudan* or wooden shrine, elaborately and beautifully equipped as a miniature temple. Some member of the family must every morning place in it a small portion of rice, and repeat several times a brief invocation, such as "*Namu Amida*," "Glory to *Amida*." Bodhism in Japan, as in China, stands in deep decay. Ruined temples are numerous, while their idols and pictures have been exported by hundreds to Europe and America.

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12. BODHISM IN JAPAN.

(1) **The Jodo Shu or "Pure Land Sect."**—In 424 A.D., Kâlayasas (Kyō-ryō-ya-sha) arrived in China from India and translated the Amitâyus-dhyâna-sûtra (Kwan-mu-ryō-ju-kyō) in one volume. This is the second longest of the three sacred books. An outline of this sûtra is as follows: Vaidehi, consort of King Bimbisâra of Magadha, seeing the wicked actions of her son Agâtasatru, began to feel weary of this world, Sahâ (Sha-ba, or "enduring"). Śâkyamuni then taught her how to be born in the Pure Land, Sukhâvatî, instructing her in the method of being born in that world, enumerating three kinds of good actions. The first is worldly goodness, which includes good actions in general, such as filial piety, respect for elders, loyalty, faithfulness, etc. The second is the goodness of Śîla or morality, in which there are differences between the priesthood and the laity. In short, however, all that do not oppose the general rule of reproving wickedness and exhorting to the practice of virtue are included in this goodness. The third is the goodness of practice, which includes that of the four Satyas or truths and the six Pâramitâs or perfections. Besides these all other pure and good actions, such as the reading and recital of the Mahâyâna-sûtras, persuading others to hear the Law, and thirteen kinds of goodness to be practiced by fixed thought, are comprised in this. Towards the end of the Sûtra Buddha says: "Let not one's voice cease, but ten times complete the thought, and repeat Namo'mitâbhâya Buddhâya (Na-mu-a-mi-da-butsu), or Adoration to Amitâbha Buddha." This practice is the most excellent of all.

Now, as the present time belongs to the Latter Day of the Law (Mappō), people become insincere, their covetousness and anger daily increase, and their contentions yearly arise. The three trainings already alluded to are the correct cause of deliverance; but if people think them as useless as last year's almanac, when can they complete their deliverance? Gen-ku, therefore, deeply thinking of this, shut up the gate of the Holy Path and opened that of the Pure Land. For in the former the effect of deliverance is expected in this world by the three trainings of morality, thought and learning; and in the latter the great fruit of going to be born in the Pure Land after death is expected through the sole practice of repeating Buddha's name. Moreover, it is not easy to accomplish the cause and effect of the Holy Path. But those of the doctrine of the Pure Land are both very easy to be completed. This difference is compared with going by land and water in Ryūju's work. Both the gates of the Holy Path and Pure Land, being the doctrine of Mahâyâna, have the same object to attain to the state of Buddhahood. As the time and people for the two gates are not the same, the doctrines are necessarily different, just as one uses a carriage on the land, while another employs a ship upon the water.—*B. Nanjio, "Twelve Japanese Buddhist Sects," pp. 105-6, 110-11.*

(2) **The Shin Shu or "True Sect."**—The full name of the sect is Jō-do-shin-shū, or "True Sect of the Pure Land." The Pure Land is the term antithetical to that of the Shō-dō or Holy Path.

The object of the followers of this sect is to be born in the Pure Land Sukhâvatî of Amitâbha. The third word Shin or "True" is used to show the antithesis to the Gon-ke-hō-ben, or "Temporary expedients." Among those who follow the doctrine of the Pure Land, there are several different systems of teaching, which are as follows: Some say that we should practice various good works, bring our stock of merits to maturity, and be born in the Pure Land. Others say that we should repeat only the name of Amitâbha Buddha, in order to be born in his Pure Land, by the merit produced from such repetition. These doctrines are all considered as yet the temporary expedients. To rely upon the power of the Original Prayer of Amitâbha Buddha with the whole heart and give up all idea of Ji-riki or "self-power" is called the truth. This truth is the doctrine of this sect. Therefore it is called the Shin-shū, or True sect.

As has already been stated, the foundation of the doctrine of this sect is the Original Prayer of Amitâbha Buddha. Therefore its faith and practice have for their only object to follow the "Other Power of the Original Prayer" (Hon-gwan-ta-riki), and to go to be born in the Pure Land of the Buddha. The Original Prayer is the eighteenth of his forty-eight prayers, which is as follows: "If any of living beings of the ten regions, who have believed in me with true thoughts and desire to be born in my country, and have even to ten times repeated the thought (of my name), should not be born there, then may I not obtain the perfect knowledge."

This Original Prayer sprang from his great compassionate desire, which longed to deliver living beings from suffering. With this Original Prayer, he practiced good actions during many kalpas, intending to bring his stock of merits to maturity for the sake of other living beings. All his actions, speeches and thoughts were always pure and true, so that he accomplished his great compassionate desire. It is also called the great and wide wisdom of Buddha. This Prayer and Practice excelled those of all other Buddhas. The state of Buddha, which is the fruit of such a cause, is called Amida, or Amitâbha and Amitâyus, that is, "Immeasurable Light" and "Immeasurable Life." It also means the perfection and unlimitedness of wisdom and compassion. Therefore he can take hold of the faithful beings within his own light and let them go to be born in his Pure Land. This is called the "Other Power of the Original Prayer."

For this reason, this is called the faith in the "Other Power" (Tariki).

If we dwell in such a faith, our practice follows spontaneously, as we feel thankful for the favor of Buddha, remember his mercy, and repeat his name. This is the "repetition of the thought (of Buddha's name) only ten times," as spoken in the Original Prayer. It does, of course, not limit to the number ten, so that the words Nai-shi, or "even to," are added. There will be some who may repeat the name of Buddha for the whole life, while walking, dwelling, sitting or lying down. Some may, however, do the Nem-butsu, or "remembrance of Buddha," only once before they die. Whether often or not, our practice of repeating Buddha's name certainly follows our faith. This is explained as we can constantly practice Buddha's compassion, because we share the great merciful heart of Buddha. Again, this Nem-butsu does not only mean to invocate Buddha's name, but the body and thought are also in correspondence with it, and not separated from the Buddha's mercy. This is not the action of the "self-power" of ignorant people. It is therefore called the practice of the "Other Power" (Ta-riki-no-ki-gyō).

This faith and practice are easy of attainment by any one. Accordingly, the general Buddhistic rules of "becoming homeless, and free from worldly desires, in order to attain to Buddhahood," are not considered as essential in this sect. Consequently, even the priests of the sect are allowed to marry and eat flesh and fish, while those of all other Buddhist sects are strictly prohibited from doing so.

Those who belong to this sect are recommended to keep to their occupation properly, and to discharge their duty, so as to be able to live in har-

Great Bronze Image of Amida, at Kamakura, Japan.

mony. They should also cultivate their persons and regulate their families. They should keep order and obey the laws of the government, and do the best for the sake of the country. Buddha says in the Great Sûtra (*i.e.*, the larger Sukhâvatîvyûha): "You should separate yourselves from all evil, and select and practice what is good, thinking and considering well." The followers of this sect are already in correspondence with the Original Prayer of Amitâbha Buddha, so that they are also in harmony with the instruction of Śâkyamuni, and the general teaching on morality. This is the Sa*mvri*ti-satya (Zoku-tai), or truth by general consent, a part of the doctrine of this sect, which has reference to the distinction of good and evil in conduct in this world.

Now, as to the Paramârtha-satya (Shindai), or "true truth," which refers to the distinction of belief and doubt in the mind, what benefits do the believers derive by their putting faith in Buddha? In the present life, they become the members of the Samyaktva-râśi (Shō-jō-ju), or "mass of absolute truth." In the next life they attain to Nirvâ*n*a (Metsu-do).

In the first place, the mass of absolute truth means the class of beings who will certainly be born in the Pure Land of Amitâbha Buddha, and attain to Nirvâ*n*a there in the next life. They are taken hold of within the light of Amitâbha Buddha,

joyful in heart, practicing always the great compassion of Buddha, and suffer transmigration no more. Therefore they are called Avaivartikas (Fu-tai-ten), or "those who never return again." They derive this benefit at the moment of their putting faith in Buddha.

In the second place, to attain to Nirvâna means to enter the state of enlightenment of Amitâbha Buddha, as soon as they are born in this Pure Land. The cause of their going there is to receive the great mercy and wisdom of Buddha; so that they can most assuredly attain to the state of Buddha (or Nirvâna), in which both the mercy and wisdom are full and perfect. The cause and effect are quite natural indeed. Those who belong to several schools of the Holy Path have to practice the three trainings of the higher morality, thought and learning, with their own power, and destroy all human passions, in order to attain to Nirvâna. Those of the other schools of the doctrine of the Pure Land are said to attain to Buddhahood, having practiced good works for a long time in the Pure Land, where they are born from here. But in the True sect, the difference is explained by the term O-jō-soku-jō-butsu, or "going to be born (in the Pure Land) is becoming Buddha." That is to say, when the believers abandon the impure body of the present life (*i.e.*, die) and are born in that Pure Land, they at once attain the highest and most excellent fruit of Nirvâna. This is because they simply rely upon the Other Power of the Original Prayer.

In this sect, neither spells nor supplications to Buddhas or other objects worshiped are employed for avoiding misfortunes, because misfortunes are originated either in the far causes of previous existences, or in those of the present life. The latter kind of causes should be carefully avoided; so that the believers in this doctrine, following Buddha's instruction, may become free from the present causes of misfortunes. But the far causes, having been originated in previous existences, cannot be stopped. As to the past, reproof is useless; but the future may be provided against. This is the reason why anything like a spell is not at all used in this sect. Moreover, the principle of Buddhism is to obtain release from the state of transmigration and enter that of Nirvâna. Then, no happiness or misfortune of this world can disturb the thoughts of the believers. But when they turn their thoughts towards the good of others, the peace of the world should of course be desired by them. If so, they should do nothing but follow the instruction of Buddha Śākyamuni. Then there will follow ultimately such benefits as the world being harmonious, the country prosperous, and the people peaceful.—*Ibid., pp. 122, 125-126, 126, 130-131.*

SECOND WEEKLY REVIEW.

7. **THE LAW OR DOCTRINE (CONTINUED).**—Four Noble Truths, Medicine, First Truth, Second, Third, Parinirvana.
8. **LAW OR DOCTRINE (CONTINUED).**—Fourth Noble Truths, Middle path, First fold, Second to fourth folds, Fifth fold, Sixth to eighth fold, Arbatship, Dasasila, Dhammapada, Jataka.
9. **THE ORDER OF MONKS (SAMGHA).**—Bhikku, Traits, Novices, Ordination, Refuge-formula, Pratimoksha, Upasaka, Festivals, Relics, Offerings.
10. **HISTORY OF BUDDHISM IN INDIA. BODHISM.**—Two councils, Ashoka, Kanishka, Mahayana, Bodhism, Bhakti and jnana, Dhyani, Amitabha, Sukhavati, Hiouen Thsang, Decline, Death.
11. **BODHISM IN TIBET AND CHINA.**—Padma Sambhava, Tson-ka-pa, Grand Llamas, Mito, Kwanyin.
12. **BODHISM IN JAPAN.**—Kobo Daishi, Ryobu, Sects, Jodo, Shin, Nichiren.

QUESTIONS.

7. *Repeat the Four Noble Truths. Explain the first, the second, the third. When is Nirvana reached? What is Parinirvana?*
8. *What was the fourth noble truth? Between what was it a middle course? State the several paths in turn. Repeat the dasasila. Characterize Buddhist morality.*
9. *Describe the Buddhist fraternity. How did it differ from others? How was entrance secured? How dismissal? Describe the pratimoksha. Describe the cult of Buddhism.*
10. *Explain the first two councils. What did Ashoka do? What Kanishka? Define Bodhism. Distinguish from Buddhism. Define Dhyani. Who was Amitabha? When did Bodhism decline?*
11. *When was Bodhism introduced in Tibet? Sketch its history there. What is its real character? Who are the favorite Bodhist deities worshiped in China?*
12. *What method did Kobo Daishi adopt? What is an avatara? How many Bodhist sects are of Japanese origin? Characterize the Jodo, the Shin, the Nichiren.*

SUBJECTS FOR SPECIAL STUDY.

1. *Is Buddhism right or wrong in its First Noble Truth, and why?*
2. *Compare and contrast the dasasila with the decalogue.*
3. *Discuss the propriety of a monastic order.*
4. *Did Constantine and Ashoka do more harm or good to their respective religions?*
5. *What would fit a religion for world-wide adoption?*
6. *Consider how monasticism in clergy leads to latitudinarianism in laity.*

OUTLINES OF THE MAHÂYÂNA

AS TAUGHT BY BUDDHA.

BY S. KURODA, Superintendent of Education of the Jôdo-Sect.

Carefully Examined by the Scholars of the Tendai, Shingon, Rinzai, Sôtô and Shin Sects, and Translated by M. Waku, Chief Instructor, and Y. Kano and M. Naraito, Teachers of English at the Jôdôshugaku-Honkô.

Edited by BUKKO GAKKUWAI, Asakusa, Tokio, Japan, 26th Year of Meiji, 1893.

13. INTRODUCTORY REMARKS, AND CHAPTER I.

TWO thousand nine hundred and twenty years ago (B.C. 1027), our Great Sage, the world-honored Siddhârtha, was born in the palace of his father, Râja Suddhodana, in the city of Kapilvastu, Magadha. Lamenting that men are inevitably subject to the sufferings of sickness, old age and death, he, in his nineteenth year, forsook his heirship to the kingdom and all his precious possessions, and secretly stole out of the palace into the mountains to seek the path by which he should be able to escape from these sufferings and to attain to the perfect emancipation. Six years he spent in meditation and asceticism; but finding that asceticism was not the path he was seeking, he abandoned it, and retired to the shade of the Bodhi tree to meditate upon the truth of nature. At last, having clearly perceived the true nature of mind, he attained to the perfect enlightenment, and henceforward he was Śâkya-Muni. This was in his thirtieth year. After that, for fifty years, he exerted himself teaching and enlightening sentient beings till, at the age of seventy-nine, he left this world.

The precepts and doctrines of Buddha are very extensive and numerous, but they are all included in the "Mahâyâna" and "Hînayâna." The doctrine of "Hînayâna" teaches us how to arrive at Nirvâ*n*a by renouncing the miseries of birth and death, and is, therefore, called the "doctrine of attaining to enlightenment through the perception of misery." In the Mahâyâna, birth and death, as well as Nirvâ*n*a itself, are taken to be one and the same; and to reap the grand fruit of Buddhahood by cultivating the great wisdom is its aim. Hence it is called the "doctrine of attaining to enlightenment by perceiving the non-existence of all things." Though these two doctrines are not without differences, they were both taught by one Buddha, and are one and the same in their aim of removing the delusions of men and of leading them to the true enlightenment. They are nothing but different aspects of the same principle, adapted to the capacities of converts; and thus the Mahâyâna doctrine comprehends the whole of the Hînayâna.

One thousand and sixteen years after Buddha's departure from this world (A.D. 67), Buddhism was introduced into China; and four hundred and eighty-five years later (A.D. 552), it came over to Japan. The doctrines thus propagated were those of the Mahâyâna and Hînayâna, of course. But in Japan all sects that arose were founded upon the former doctrine, while the latter was and is being studied by the Buddhist scholars only as a secondary branch of religious knowledge. In Southern India, Ceylon, Birmah, Siam, etc., only the Hînayâna is taught. In Nepal (Northern India), Thibet, China and Corea, the Mahâyâna doctrine prevails more or less. After the lapse of three thousand years, during which Buddhism has been extensively spread over the East, the two doctrines of Mahâyâna and Hînayâna are found still well defined and flourishing in our country.

The sound of a large bell reaches far and wide, but the bell must be rung; the doctrines of a great sage are by no means restricted to a small district, but opportunities for their propagation must be utilized. That Buddhism has been propagated over the East only and never spread to the West, is to be regretted indeed, but cannot now be helped. The advancement of science, however, seems to induce the Christian people of the West to inquire into Buddhism. When it was first made known to them, even the Hînayâna doctrine of Southern India was highly admired by them. How much more, then, must they not glorify the wonderful doctrine of Mahâyâna! Since the Restoration of Meiji, the followers of Buddhism in our country had always had in their mind the propagation of Buddhism to the Western countries, and are only waiting for an opportunity. . . . The "Bukkyô-Gakkuwai," a society whose sole aim is the propagation of Buddhism, resolved to take advantage of this opportunity to impart to those Christians who are willing to receive truth the light of Buddhism, and thus to discharge their duty towards them as Buddhists and fellow-men. For this purpose they entrusted the author with the preparation of a short treatise on Buddhism. Strong sympathy induced the author to undertake the task. First invoking the help of Buddha, and then consulting the writings of ancient sages, he has written, without prejudice to any of the different sects, this epitome upon the Mahâyâna, in which some attention is also given to the Hînayâna doctrine.

The doctrine of Mahâyâna is both wide and deep, and can hardly be treated of exhaustively. But should the readers carefully study the few chapters of this treatise, they will be able to form clear ideas of the doctrine itself. A few words upon the arrangements and connections of the chapters in this treatise may not, the author thinks, be altogether useless to the readers.

The purpose of Buddha's preaching was to bring into light the permanent truth, to reveal the root of all sufferings, and thus to lead all sentient beings into the path of the perfect emancipation from all passions. Harmony with this path, therefore, brings out every beauty of virtue; admits every true science; enlightens every class of men, monarchs and subjects, noble and humble, rich and poor, strong and weak, and makes every country prosperous. Those who are not acquainted with the purpose of Buddha, however, are apt, in professing Buddhism, to stick to one corner only in neglect of the other three, and to hold perverted and heretical views contrary to the true aspect of the perfect emancipation. This must be first borne in mind by those who study Buddhism. The author, therefore, sets forth the Principiples of Buddha's Teaching in the first chapter.

The benefits which Buddhism bestows are very numerous. In their substance and ultimate end, they may be summed up as leading men to the perfect emancipation by breaking through their delusions, and as enabling them to benefit gods and men through their achievements of great wisdom and felicity. A religion however excellent, virtue however praiseworthy, learning however profound, wisdom however great, are not in concord with the path of emancipation if they are colored by the least prejudice. Thus the good sayings and the good conduct of those who have not true views are compared by the Bodhisattva Nâgârjuna to words accidentally formed on boards by the wood-worm, for such sayings and such conduct are not inspired by the light of wisdom. The aim of Buddhism is to rouse men to the true view by breaking up delusions, and to lead them to the path of perfect emancipation and Nirvâ*n*a. So the author has treated of Emancipation and Nirvâna in the second chapter.

To attain the perfect emancipation, the ultimate aim of Buddhism, one must understand, and believe in, the law of cause and effect. All occurrences in the world, the phenomena of birth and death, the states visible and invisible, all are rigidly governed by the law of cause and effect. It is only after the full understanding of this principle that the truth of non-individuality can be comprehended, that

the perfect emancipation can be attained; by this alone, all good conduct and all virtues, such as pity, benevolence, etc., are called forth, and all bases of virtue, such as forbearance, energy, etc., are perfected. The causal connection between actions and effects, therefore, is the topic of the third chapter.

Having understood the law of causation, one must know that the states in which Buddhas, Bodhisattvas, and gods are, and the results which appear in the three worlds and six states, are all sprung up through the force of this law, and that they are limitless. The causal aspect of things pure and impure is, therefore, treated of in the fourth chapter.

But though the law of causation extends to all things and is limitless in its dominion, all these things are yet but waves raised on the sea of man's mysterious mind. There are no natural Buddhas nor natural gods. Let us, therefore, believe in the mysterious nature of mind and try to unveil its true essence by practicing all virtue forever and everywhere in infinite time and space; for in this way Śâkyamuni and all other Buddhas of the past ages have arrived at the perfect enlightenment. Let us, therefore, follow the holy track of Buddhas and achieve the perfect enlightenment, for the wonderful essence of our mind is not different from that of Buddhas. The fifth chapter is, therefore, allotted to a discussion of the principle that all things are nothing but mind.

The doctrines of Buddha are numbered at over eighty thousand, but they were only doctrines applicable to special circumstances. Though the gates are thus very numerous, yet they all lead to the palace of the perfect emancipation, the goal of Buddhism. The separation of the adherents of the Mahâyâna into various sects after Buddha's departure from this world is also due adaptation to special circumstances. And though different sects are not without their differences, they have yet but one and the same aim. The author thus concludes this treatise with a chapter on Sects in Buddhism.

The doctrine of Mahâyâna, however, is both wide and deep. It can hardly be communicated by words nor understood by thinking, and it is certainly impossible to give it the full significance it deserves in a treatise so short as this. This is, therefore, only a very rough sketch of the Mahâyâna. Moreover, the author does not make any claim to literary ability, and there may be many passages that are not sufficiently clear. But should the readers read and re-read this treatise and ponder over its contents, the help of Buddhas shall come from without, the wonderful nature of their mind shall reveal itself from within, and the doctrine of the Mahâyâna shall be clearly understood.

PRINCIPLES OF BUDDHA'S TEACHING.—TRUE NATURE OF BUDDHISM.

All sentient beings, enwrapped by absurd covetousness, are suffering from innumerable pains, without being able to enjoy the highest and everlasting happiness. Bhagavat Śâkya, taking pity on their miserable condition, came to this world, and breaking off their attachment to this covetousness, showed them the path to the true "Moksha" (perfect emancipation from all passions).

There is nothing in things themselves that enables us to distinguish in them either good or evil, right or wrong. It is but man's fancy that weighs their merits and causes him to choose one and to reject the other. Buddha's insight into things, his words, and actions were in perfect accord with truth itself; and in the teachings of his whole life, he never set forth unchanging doctrine by establishing fixed dogmas. Although "Anâtman" (non-individuality) is the general principle of Buddhism, yet his teaching this principle was meant not so much to show the true meaning of "Anâtman" as to destroy man's erroneous attachment to ego. Thus Kâtyâna, a disciple of Buddha, was justly reproved by him for insisting on the doctrine of "Anâtman." When he said, "Things exist," he did not mean to show their real existence; nor to teach their non-existence when he said, "Things do not exist."

He only meant to discard the prejudiced attachment to either of the doctrines, and to make men follow the absolute truth of nature. As Confucius, though he taught filial duty differently on different occasions, never missed its essential principle ; or as the means for governing states, however various they may be, have the sole object of promoting the welfare and securing the happiness of the people, so it is also with everything that Buddha has said or done. Though from the words and sentences of his teaching different and diverse imports might be collected, yet his sole end was to lead men to the path of the true Moksha.

The doctrines of Buddhism are estimated to be eighty-four thousand in number, yet they have no fixed forms ; so that in the teachings of Buddha through his whole life neither invariable doctrines nor biased adherence to any of them can be found. In the "Sûtra" (discourses of Buddha) it is written that Buddha never uttered even one word since his attainment to the perfect enlightenment ; in the "Abhidharma" (discourses of Bodhisattva), the biased observance of disciplines and precepts are blamed.

He who tries to find out the essence of Buddhism from the mere words of the Sûtras, though he read through thousands of volumes, shall never be able to comprehend it fully ; and what little he thinks he has comprehended, may not be free from erroneous conceptions. Thus Mahâdeva (who lived about one hundred years after Buddha) perused the whole Tripiṭaka, but gained nothing ; while Suddhipamhaka, a disciple of Buddha, read only a short piece from the Sûtra, and amid his menial duties of sweeping in a monastery he realized the essence of Buddhism. The true meaning of Buddhism, therefore, can not be sought in the mere words and sentences of the Sûtras. Those who study Buddhism, without comprehending the true reason of Buddha's teaching, and see fixity in its doctrines, are not different from heretics. They may be compared to blind men standing on the brink of a precipice. As the pure water that passes through the throat of a poisonous reptile becomes itself poisonous, so in the ordinary mind that seeks Buddhism in the words and sentences of the Sûtras every word and every sentence becomes impregnated with prejudices, and the true path to Moksha can not be found.

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14. CHAPTERS II., III. AND IV.

"MOKSHA" AND "NIRVÂNA."—OBJECT OF BUDDHISM.

Sentient beings, roving within the two spheres of pain and pleasure, are trying to seek the latter and to shun the former. This desire is the manifestation in them of the natural attributes of things ; but being compelled, in consequence of their "Karma" (actions) to enjoy pleasure or to suffer pain, and restrained by favorable or unfavorable circumstances, they have no freedom. In ancient times there were in India ninety-five schools of heretics, whose views, though different in particulars, agreed in the belief that the "Palace of Heaven" was the place of emancipation. This false view came from their not understanding the principle that effects depend upon causes, and from their thinking the world of man the region of pains and crimes, and the "Palace of Heaven" the place of peaceful enjoyment and emancipation.

Being ignorant of the causes of pain and pleasure, and incapable of knowing the true nature of Moksha, the ordinary minds, on account of their own false discriminations and blind attachments, roam about within the world of man, Heaven, and the worlds of unmixed miseries. Of these, the worst are the three worlds of miseries (of beasts, hungry ghost, and hell), the best is Heaven, and the world of man is a place where good and evil are mingled. Those who are in the world of man are exempted from the worst evils ; and those who are in Heaven are freed

from the evils found in the world of man. But to be partly free from evil is not perfect emancipation ; nor is enjoying a part of excellent fruit perfect happiness. There is no restraint in things nor discrimination in mind. When one is freed from these restraints and discriminations, mind becomes pure, and the true Moksha is attained, no matter whether it be in Heaven or in the world of man.

There is no distinction between right and wrong in things; it is man's own conjecture that makes the distinction. In any doctrine there is nothing either agreeable or disagreeable; it is man's inclination that makes it the one or the other. Men are given to joy and sorrow; their dispositions are capricious; and blinded by worldliness, they see not the true path. There are some who think their learning the most profound, and disparage that of others. There are others who, addicted to the belief they were well taught, show increasing respect for their own belief, and at the same time increasing disgust for that of others. All this originates from prejudice and over-confidence. Not knowing that they are masters of their own mind, such men take their mind to be their masters; hence abundance of trivial controversies. The delusion of attachments, of distinctions between one's own self and that of others, interior and exterior, subject and object, rough and fine, shallow and deep, thick and thin, etc., is clearly explained in the "Abhidharmapi*t*aka."

Rising above love and hatred, not seeing friend or enemy, right or wrong, and abiding in the truth even among worldly relations, passing the time peacefully, and thus attaining to perfect freedom from all restraints; this is the state of the true Moksha. To be free from all pains of restraint and to reach the state of the perfect and everlasting happiness—this is the highest Nirvâ*n*a; for then all mental phenomena, such as blind desires, etc., are annihilated. And as such mental phenomena are annihilated, there appears true nature of mind with all its innumerable functions and miraculous actions. Nirvâ*n*a, therefore, is by no means a state of mere extinction. Nor is Moksha necessarily very far off. It is said in the Sûtras that a Bodhisattva sees Moksha in the unenlightened mind of living beings; again it is stated in the "Abhidharma" that Moksha is open to all, to clergy and laity, to high and low, to great and humble. In the Hînayâna, mind and body are considered as the sources of pain, and consequently Moksha is equivalent to the leaving of the six states of life (deva, man, asura, beast, hungry ghost, and hell), giving up mind and body, and Nirvâ*n*a is to attain to the eternal extinction of them. This view comes from the doctrine called "seeking extinction," and is only a partial exposition of Buddhism. The true nature of Moksha and Nirvâ*n*a, therefore, cannot be understood from the point of view of the Hînayâna alone.

ACTIONS AND RESULTS. CAUSES AND EFFECTS.—THE LAW OF GENERATION AND EXTINCTION OF ALL THINGS.

The truth is one and the same in all times and is universal. When the clouds gather and rain falls, plants grow. The law of causation extends to all things of the universe, and manifests itself unmistakably wherever causes are accompanied by favorable conditions. Where there is a cause, there is an effect, as the echo follows the sound. Without sowing the farmer will wait for a harvest in vain; the monarch who oppresses his subjects cannot expect peace; for the expectations of these two are against the law of causation. A cause is invariably accompanied with its corresponding effect, and an effect has, of necessity, a corresponding cause that produced it. To produce an effect, however, a cause requires adventitious aid from without. These prerequisites are called conditions. Seed, for example, is a cause, the plant is its effect, and rain, dew, water, soil, light, heat, etc., are favorable conditions. There is no reason why a cause accompanied with favorable conditions would not produce its effect. Sa*m*sâra (ever-recurring births and deaths among the six worlds), distinction between the pure and impure, and the generation of all things, are rigidly subject to the law of cause and condition.

Even Buddhas of the three ages (past, present, and future) have not been and shall not be able to alter this great law.

Among heretics, some forms of the theory of causation are also maintained; but they do not acknowledge that birth and death are caused by the co-operation of causes and conditions. There is a school of heretics that holds that the nature of all things is permanent. Before things take their forms, they are contained in "One"; when they take forms, they appear as mountains, rivers, men, etc.; and when they disappear, they are again absorbed in the "One." This "One" is called "Prakriti" (hidden element), and those which take forms are called the twenty-three "Tattvas" (realities), the former being the root of the latter. There is another school of heretics that maintains that the four great principles, earth, water, fire, and air, are the elements from which all things were and are being produced. From the combinations of these principles mind and body are formed; so are the heavens and the earth, the mountains and the rivers. Again, there is another body of heretics who hold that the universe and all things therein were created by a creator. The forgoing opinions have originated from the erroneous views called the Nâstika-d*ri*sh*ti* and the Astika-d*ri*sh*ti*. These heretics consider the nature of all things which are produced by causes and conditions as permanent or as created by an agent. This is the fallacious view called Astika-d*ri*sh*ti*, which invests the productions of fancy with reality, and may be likened to the effort of binding the moon upon the water with the hair of tortoises. Again, being unable to see the true origin of misery, they deny that all things owe their origin to causes and conditions, and, being ignorant of the principle of ever-recurring births and deaths, they acknowledge only the composition and decomposition of things. This is the Nâstika-d*ri*sh*ti*, which diminishes the nature of things through their fancies, and may be likened to the attempt of making a ship sail on a plain. The conceited and proud cherish these prejudices called "Nâstika-d*ri*sh*ti*" and "Astika-d*ri*sh*ti*," and ignore the law of causes and conditions. But were these heretics to comprehend this great law rightly, their theories of "Prakriti" or of the existence of a creator might be reconciled with Buddhism.

Wanderings in the six states of life depend upon the law of causation only. There are neither creators nor created, nor are men real beings. It is actions and causes that, under favorable conditions, give birth to them. For men are nothing more than the temporary combinations of five "Skandhas," or constituents (matter, perception, conception, will, knowledge). The beginning of this combination is their birth; its decomposition, their death. During the continuation of this combined state, good and bad actions are done, seeds of future happiness and pain are sown, and thus the alternation of birth and death goes on without end. Men are no real beings that wander about between birth and death by themselves, nor is there any ruler that makes them do this, but it is their own actions that bring about these results. The aggregate actions of all sentient beings give birth to the varieties of mountains, rivers, countries, etc. They are caused by aggregate actions, and so they are called "Adhipati-phala" (aggregate fruits). As those who are virtuous in their hearts are never wicked in their countenance, and as in the countries where good customs prevail good omens appear, and where people are wicked calamities arise, so men's aggregate actions bring forth their appropriate fruits. By the particular actions of individuals, each man receives mind and body corresponding to the causes at work, internal causes of actions being favored by external conditions. And as these good and bad actions, yield fruits, not when they are done, but at some future time, so they are called "Vipâka-phala" (fruits that ripen at some future time). The period from birth to death in which the body continues is the life of man; and that from formation to destruction, in which they assume similar forms, is the duration of countries, mountains, rivers, etc. The death of sentient beings, as well as the formation and destruction of countries, mountains, rivers, etc., are

endless in their operation. As the circle which has no end, they also have neither beginning nor end. Though there exist neither real men nor real things, yet effects appear and disappear where actions are accompanied with conditions, just as the echo follows the sound; and all things, rough or fine, large or small, come and go every moment, without any fixed forms. Men and things, therefore, are mere names for durations in which similar forms continue.

Our present life is the reflection of past actions. Men consider these reflections as their real selves. Their eyes, noses, ears, tongues, and bodies, as well as their gardens, woods, farms, residences, servants, and maids, men imagine to be their own possessions; but, in fact, they are but results endlessly produced by innumerable actions. In tracing everything back to the ultimate limits of the past, we cannot find a beginning; hence it is said that birth and death have no beginning. Again, when seeking the ultimate limit of the future, we can not find the end. These facts caused Bodhisattvas to make the strong and steady resolution to attain Nirvâ*n*a and to save all beings. Those who, through this resolution, forsake all vices and practice all virtues, and thus attain to the highest Moksha, are called Buddhas.

PURE AND IMPURE CAUSES AND CONDITIONS.—REASON WHY THERE ARE DIFFERENCES BETWEEN CONFUSION AND ENLIGHTENMENT.

The attributes possessed by the "*S*râvakas" and "Pratyeka-buddhas" (these are two kinds of sages, who strive after Nirvâ*n*a as taught in the Hînayâna,) "Bodhisattvas" (those who strive after Nirvâ*n*a as taught in the Mahâyâna), and "Buddhas," the actions done by them, and the countries they live in, are called "pure things." The attributes, actions, and countries of those who are in the worlds of gods, hells, hungry ghosts, brutes, and men are called "impure things." Pure things come from pure actions, and impure things from impure actions. What are called pure actions are those good actions done, after the desire for Moksha has once been awakened through the clear comprehension and the sincere and strong belief in the causality of the generation and extinction of all things. Those good actions that are done without men being aware of their doing good, without expectation of reward, and without perceiving the magnitudes of good, are also pure. Of pure actions there are two kinds, secular and ecclesiastical. All worldly virtues, such as loyalty, benevolence, etc., are secular good actions; while the practices which lead to Moksha and which are observed by those of the "Triyânâ," or three vehicles of "*S*râvaka," "Pratyeka-buddha," and "Bodhisattva," who cultivate the three learnings of precepts, meditation, and wisdom, are called ecclesiastical good actions. On the other hand, impure actions are those which cause the wanderings in the six worlds. In these there are also two kinds of good and evil. Impure good actions are loyalty, filial piety, benevolence, charity, observance of precepts, meditation, etc. In this case these actions originated in the promptings of mind; and as the actions done by those who do not strive for Moksha can yield excellent fruits only in the worlds of gods and men, they can not save them from the sufferings incidental to birth and death. These actions are hence called impure. Killing, stealing, hypocrisy, cheating, etc., are called bad actions. Those who do bad actions wander from darkness to darkness, while those who practice good actions pass from light to light. Pure actions bring forth the Pure Lands of all the quarters of the universe (lands produced by the pure mind) and the stages of "Triyâna"; while impure deeds produce the Impure Lands everywhere (lands produced by impure mind) and good or bad results. Where there are actions there are corresponding results; and as the varieties of actions are innumerable, so are the fruits infinite.

After the heaven and the earth began to exist (through the actions of pre-existing sentient beings), there appeared human beings; and after the appearance of human beings, there sprang up the distinctions between high and low, noble and humble, and all the relations between monarch and subjects, father and son, hus-

band and wife, elder and younger brothers, senior and junior, etc. When the monarch is benevolent and the subject loyal, when the father is affectionate and the son obedient, everyone doing his duty, they are said to have attained to the perfect path. Men, gods, and Buddhas have paths of their own. Though the true essence of mind has no distinctions, the distinctions between purity and impurity caused by actions are innumerable. All virtues appear in accordance with this essence of mind; all vices originate against it; for the true essence of mind is originally pure and has no distinctions between good and evil, which conceptions are only phenomena produced in consequence of actions. Virtues are pure things, so they are in harmony with the essence of mind; vices are confused things, so they are opposed to it. The law of causation is as infallible and certain as the flame ascends to the sky and as water flows to the sea. So actions in harmony with the essence of mind become the causes for indistinction, and at last produce corresponding fruits similar to those acquired by Buddhas; while actions opposed to the essence of mind become the causes for distinction and finally bring forth the fruit of the distinctions that are found in the worlds of men, gods, and the three states of misery Even the least virtues must, therefore, be praised, and the least vice must be blamed. Bodhisattvas teach the path for men in the world of men, and practice the path of gods in that of gods, to protect sentient beings and to lead them to purity. But this purity is unattainable to sceptics, unbelievers, and the proud. Those who scorn the sages and scandalize the pure state without attaining themselves to it are not to be considered noble minded.

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15. CHAPTERS V. AND VI.

ALL THINGS ARE NOTHING BUT MIND.—THE TRUE NATURE OF ALL EXISTENCE.

The distinctions between pure and impure is made by the mind; so are also all the changes in all things around us. All things that are produced by causes and conditions are inevitably destined to extinction. There is nothing that has any reality; when conditions come, things begin to appear; when conditions cease, these things likewise cease to exist. Like the foam of the water, like the lightning flash, and like the floating, swiftly vanishing clouds, they are only of momentary duration. As all things have no constant nature of their own, so there is no actuality in pure and impure, rough and fine, large and small, far and near, knowable and unknowable, etc. On this account it is sometimes said that all things are nothing. The apparent phenomena around us are, however, produced by mental operations within us, and thus distinctions are established.

These distinctions produced by mental operations are, however, caused by fallacious reasoning nurtured by the habits of making distinctions between ego and non-ego, good and bad, and by ignorance of the fact that things have no constant nature of their own and are without distinctions. (When things thought of have no corresponding reality, such thinking is called fallacious. It may be compared to the action of the ignorant monkey that tries to catch the image of the moon upon water.) Owing to this fallacious reasoning, a variety of phenomena constantly appear and disappear, good and bad actions are done, and the wanderings through the six ways or states of life are thus caused and maintained.

All things are included under subject and object. The subject is an entity in which mental operations are awakened whenever there are objects, while the object consists of all things, visible and invisible, knowable and unknowable, etc. The subject is not something that occupies some space in the body alone, nor does the object exist outside of the subject. The innumerable phenomena of subject and object, of ego and non-ego, are originated by the influence of fallacious thinking, and consequently various principles, sciences, and theories are produced.

To set forth the principle of "Vidyâmâtra" (all things are nothing but phenomena in mind), phenomena of mind are divided into two kinds: "Gosshiki" and "Fumbetsujishiki." They are also divided into eight kinds: 1. *K*akshur-vijñâna (mental operations depending on the eye); 2. *S*rotra-vijñâna (those depending on the ear); 3. Ghrâ*n*a-vijñâna (those depending on the olfactory organs); 4. *G*ihvâ-vijñâna (those depending on the taste); 5. Kâya-vijñâna (those depending on the organs of touch); 6. Mano-vijñâna (thinking operations); 7. Klish*t*a-mano-vijñâna (subtile and ceaseless operations); 8. Alaya-vijñâna (all things come from and are contained in this operation; hence its name, meaning receptacle). According to the former division, the various phenomena which appear as subjects and objects are divided into two kinds, the perceptible and knowable, the imperceptible and unknowable. The imperceptible and unknowable phenomena are called "Gosshiki," while the perceptible and knowable phenomena are called Fumbetsujishiki. Now, what are the imperceptible and unknowable phenomena? Through the influence of habitual delusions, boundless worlds, innummerable varieties of things spring up in the mind. This boundless universe and these subtile ideas are not perceptible and knowable; only Bodhisattvas believe, understand, and become perfectly convinced of these through the contemplation of "Vidyâmâtrâ"; hence they are called imperceptible and unknowable. What are the knowable and perceptible phenomena? Not knowing that these imperceptible and unknowable phenomena are the productions of their own minds, men from their habitual delusions invest them with an existence outside of mind, as perceptible mental phenomena, as things visible, audible, etc. These phenomena are called perceptible and knowable. Though there are thus two kinds, perceptible and imperceptible phenomena, they occur upon the same things, and are inseparably bound together even in the smallest particle. Their difference in appearance is caused only by differences both in mental phenomena and in the depth of conviction. Those who know only the perceptible things without knowing the imperceptible are called the unenlightened by Buddha. Of the eight mental operations, the eighth, Alaya-vijñâna, has reference to the imperceptible, while the first six refer to the perceptible phenomena. All these, however, are delusive mental phenomena.

In contradistinction to the fallacious phenomena, there is the true essence of mind. Underlying the phenomena of mind, there is an unchanging principle which we call the essence of mind: the fire caused by fagots dies when the fagots are gone, but the essence of fire is never destroyed. The essence of mind is the entity without ideas and without phenomena, and is always the same. It pervades all things, and is pure and unchanging. It is not untrue or changeable, so it is called "Bhûtatathata" (permanent reality).

The essence and the phenomena of mind are inseparable; and as the former is all-pervading and ever-existing, so the phenomena occur everywhere and continually, wherever suitable conditions accompany it. Thus the perceptible and imperceptible phenomena are manifestations of the essence of mind that, according to the number and nature of conditions, develop without restraint. All things in the universe, therefore, are mind itself. By this we do not mean that all things combine into a mental unity called mind, nor that all things are emanations from it, but that, without changing their places or appearance, they are mind itself everywhere. Buddha saw this truth and said that the whole universe was his own. Hence it is clear that, where the essence of mind is found and the necessary conditions accompany it, the phenomena of mind never fail to appear. So the essence of mind is compared to water, and its phenomena to waves. The water is the essence, the waves are the phenomena; for water produces waves when a wind of sufficient strength blows over its surface. The waves, then, are the phenomena, the water is the essence; but both are one and the same in reality. Though there is a distinction between the essence and the phenomena of mind, yet they are nothing but one and the same

substance, that is, mind. So we say that there exists nothing but mind. Though both the world of the pure and the impure, and the generation of all things, are very wide and deep, yet they owe their existence to our mind. Men, however, do not know what their own minds are; they do not clearly see the true essence, and, adhering to their prejudices, they wander about between birth and death. They are like those who, possessing invaluable jewels, are, nevertheless, suffering from poverty. Heaven and hell are but waves in the great sea of the universe; Buddhas and demons are not different in their essence. Let us, therefore, abide in the true view and reach the true comprehension of the causality of all things. Thus far we have briefly explained the principles of pure and impure actions and results and Vidyâmâtra from the standpoint of causation. The methods and doctrines through which vice may be abandoned and all excellent virtues cultivated are fully detailed in the Sûtras and Abhidharmas of the Mahâyâna.

SECTS IN BUDDHISM.

When Buddha came to this world, the time was ripe for his teachings, and so those who heard him attained Moksha instantly. Those who are born after Buddha are forever excluded from this benefit. After Buddha's departure from this world the higher class of his disciples, Arya Mahâkâsyapa and others who had heard and seen him and were enlightened, assembled at the Saptaparna Cave of Magadha, in Central India, to the number of one thousand, and in ninety days, collected the Tripitaka, which they wrote upon the leaves of the Tâla tree, to hand it down to their posterity and to lead sentient beings to the true enlightenment. After this the Mahâyâna and Hînayâna doctrines were differently propagated. The adherents of the latter doctrine divided into various sects, owing to differences in the interpretations of the Hînayâna Sûtras preached by Buddha; while among the believers in the former doctrine, the same diversity occurred, each sect taking as its standard a particular body of teaching as inculcated by Buddha at a certain place and time, and explaining with it the whole of the remaining Scriptures.

In India, two sects, those who adopted the Three Sâstrâs and those who made the Vidyâmâtra their standards, arose about 1100 years after Buddha, or about 151 A.D. In China Kumârajîva first translated and introduced the Three Sâstrâs, 1350 after Buddha, or 401 A.D. After him Dharma (or Bodhidharma) founded the Dhyâna sect and taught the doctrine of the mental communication of thought without words, 1469 after Buddha, or 520 A.D. Chiki established the Tendai sect, with its doctrines based on the Saddharma-pundarîka-Sûtra, 1524 after Buddha, or 575 A.D. Dôsen formed the Vinaya sect, with its teachings derived from the Dharmagupta-Vinaya, about 1564 after Buddha, or about 615 A.D. Zendô founded the Jôdo sect based on the Amitâyus-dhyâna and other Sûtras, 1590 after Buddha, or 641 A.D. Genjô and Jion originated the Hossô sect that adheres to the Vidyâmâtra Sâstra, etc., 1594 after Buddha, or 645 A.D. Genju instituted the Kegon sect, with its teachings resting on the Avatamsake-Sûtra, about 1625 after Buddha, or about 676 A.D. After all these had been established, Amoghavajra and Keikwa organized the Mantra sect, the doctrines of which are derived from the mysteries of the Mahâvairochanabhisambodhi-Sûtra, about 1669 after Buddha, or about 720 A.D. Besides these, there are many other sects which need not be mentioned here. In Japan, Yekwan was the introducer of the Three Sâstras sect, 1574 after Buddha, or 625 A.D.; Dôshô, of the Hossô sect, about 1602 after Buddha, or about 653 A.D.; Dôshun, of the Kegon sect, 1685 after Buddha, or 736 A.D.; Ganjin, of the Ritsu sect, 1703 after Buddha, or 754 A.D.; Saichô, of the Tendai sect, 1754 after Buddha, or 805 A.D.; Kûkai, of the Shingon sect, 1755 after Buddha, or 806 A.D.; Genkû, of the Jôdo sect, 2124 after Buddha, or 1175 A.D.; and Yeisai, of the Rinzai sect, 2140 after Buddha, or 1191 A.D. Shinran founded the Shin sect, 2173

after Buddha, or 1224 A.D.; Dôgen introduced the Sôtô sect 2176 after Buddha, or 1227 A.D.; and Nichiren established the Hokke sect, 2201 after Buddha, or 1252 A.D. Though these various sects are not without differences in their views, yet they are all founded upon the teachings of Buddha and are alike in taking the true Moksha for their ultimate end; for the principles of causation and of Anâtman are held both in the Mahâyâna and the Hînayâna; and the non-existence of both self (Atman) and of things outside it (Dharma), as well as the doctrine that all things are nothing but mind, are the fundamental principles of all the sects adhering to the Mahâyâna. Such being the fact, one may enter into Buddhism through any of the above sects. How these various sects interpret the doctrines of Buddha, we will illustrate with an example from the Jôdo sect.

In this sect, the doctrines of Buddha are divided into two divisions, the "Shôdô-Mon" and the "Jôdo-Mon." To understand what the former is, it is necessary first to know the meaning of Shôdô. The Shôdô, or true wisdom, is that by which one is enabled to be enlightened and to attain Moksha. There are four kinds of wisdom: 1. Inherent wisdom; 2. wisdom acquired from learning; 3. wisdom acquired from meditation; 4. perfected wisdom. The first kind of wisdom includes those natural capacities by which men are enabled to comprehend science, literature, etc., and to read and understand the Tripiṭaka, though not so perfectly as to wish for Moksha. The second kind is that by which men, by hearing worthy priests or learning sacred books, are awakened to a deep belief and enter Buddhism, and by which virtuous actions are prompted in a mind yet disturbed and roaming. The third kind is the wisdom in which the truth acquired through meditation accords with that of the Sûtras. The fourth is that in which the meditative wisdom having been developed and become clearer, permanent truth is seen by mental inspection and direct cognition without learning or meditation. The true wisdom which perfectly understands the principles of the non-existence of self (Atman) and of things (Dharma), as well as the fact that all things are nothing but mind, through the influence of the last three kinds of wisdom, is called Shôdô, or true wisdom. That true wisdom in which a part of these principles, that is, the non-existence of the ego (Atman), is perceived is called Hînayâna. That wisdom in which the above-mentioned principles are all realized as a whole is called Mahâyâna. And that division of Buddhism which teaches the way to acquire the true wisdom and to attain Moksha through men's own actions done in this world, whether it be Hînayâna or Mahâyâna, is called the Shôdô-mon. The sects of Tendai, Kegon, Sanron, Hossô, etc., belong to this division.

The Jôdo-mon is that division in which those who are unable to attain Moksha in this world are taught how to be first born in the Pure Land through the merit of believing in Buddhas and to acquire the great fruit of Buddhahood by cultivating the deeds and vows of Bodhisattva. The Jôdo sect of the present day belongs to this division. This sect takes the Amitâyus-dhyâna-sûtra and the larger and smaller Sukhâvatîogûha-sûtras, etc., as its standards, and the chief aim of its adherents is to be born in the Western Pure Land of Amitâbha.

Though there are the two different passages of the Shôdô-mon and the Jôdo-mon, Moksha is attained equally through both. Nor is there any difference in cultivating and practicing the deeds and vows of Bodhisattvas: both aim at Buddhahood and can attain true Moksha. Those who follow the former division, though they attain Moksha in this world, must still accomplish the excellent deeds and vows of Bodhisattvas in the Pure Land; while the followers of the latter, though they are born in the Pure Land, must likewise cultivate and practice them, being reborn into the impure lands. Thus from equal causes equal effects are produced, and on this point there is no difference. The only difference lies in the passages to Moksha and in the special aims taken at the time when the first awakening occurs. We have no space fully to dwell upon the various manners in which the other sects analyze the principles of Buddhism, but they may be inferred from the foregoing.

RELIGION OF ANCIENT PERSIA.

BY

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16. ZOROASTER.

THE religion of ancient Persia, in the broadest sense of the word, is the religion that was founded by Zoroaster, and it is therefore best called Zoroastrianism. The faith has been designated under various other names, as Mazdaism, Magism, Fire-worship, Dualism or Parsism, according to certain of its prominent features. Its sacred book is the Avesta, the oldest portions of which, the Gāthas, are attributed to Zoroaster himself. It is supplemented by the Pahlavi Texts and by Parsi tradition. As the Avesta has been made the subject of an article in a preceding number of PROGRESS (Vol. II., No. 1), we shall not attempt to describe it here, but shall proceed to give a sketch of the doctrines and teachings of Zoroastrianism.

It is now no longer doubted by scholars that Zoroaster was a real historical personage. The sources of information concerning his life are either Iranian or non-Iranian. Foremost among the Iranian is the Avesta, especially its oldest metrical portions, the Gāthas. Of great importance also is the information given by the Pahlavi writings and by Parsi tradition (See PROGRESS, Vol. II., No. 1, p. 44). Various ancient classical writers also allude to the prophet; mention may be made especially of Theopompus, Aristotle, Pliny, and Plutarch, while lastly, occasional references are found in Arabic, Syriac and Armenian writers.

The name Zoroaster was taken from the Greek form Ζωροάστρης; in the Avesta the form is always Zarathushtra; the Pahlavi texts write Zartusht; the modern Persian, Zardusht. The meaning of the name Zarath-ushtra is very doubtful and many etymologies have been suggested. The second part of the name—*ushtra*—certainly means "camel." The first part has been translated in various ways as "lively, teasing, old, golden," etc.

The era when the prophet flourished has been a subject of much dispute. Persian tradition is probably nearly right when it claims as his era the latter half of the seventh and the beginning of the sixth century B.C. (or more exactly B.C. 660-583). The Greek and Latin classical writers claim for him an extravagant antiquity, anywhere from B.C. 6000 to 1000. For a full discussion of this question we refer to the article by Jackson in J. A. O. S., Vol. XVII., and to West's Introduction to "Marvels of Zoroastrianism," Sacred Books of the East, Vol. XLVII.

The question of the birth-place of Zoroaster is also open to debate; but Western Iran, probably Atropatene, is commonly believed to be the region in which he arose.

* This article is based on a course of lectures on Zoroaster and his Teaching, delivered at Columbia University in the year 1896-97-by Professor A. V. Williams Jackson.

Special thanks are due to Professor Jackson for the kind assistance which he has so liberally given to me in the preparation of this article. A. F. J. R.

Thence he seems to have gone to the Median Ragha, where, however, he did not meet with the wished-for success, and from Ragha he turned eastward to Bactria. There he found a generous patron in King Vīshtāspa, whose strong arm helped to establish the new religion. From Bactria the religion, now on a firm footing, presumably came back to Media, whence it was carried into Persia and became in all probability the religion of the great Achaemenian Kings. (See J. A. O. S., Vol. XV.)

The facts that we have of Zoroaster's life often rest on doubtful or legendary authority. The outline, however, is clear. At the age of thirty he is said to have begun his ministry, and at the age of forty-two he converted King Vishtaspa, the Constantine of the Iranian faith. According to a tradition he was slain at the age of seventy-seven. There seem to be grounds for believing with Firdausi that this happened when Balkh was stormed by the fierce Turanians. The Pahlavi texts always mention one Bratar-ī Vakhsh as the slayer of the prophet. (1)

The religion which Zoroaster founded was carried to triumphant ascendancy by the victorious arms of the great Persian kings, and became one of the chief religious systems of the ancient Orient. But it also shared the reverses of its adherents, when Alexander, the youthful hero of Macedon, overthrew the power and glory of the great Persian monarchy. Under the Seleucid government, and still more during the five centuries of Parthian rule, it fell into neglect. With the overthrow of the Parthian dynasty and the accession of the Sassanian empire (A.D. 226) came the Zoroastrian renaissance. The old texts were again collected, codified, translated into Pahlavi, and explained. The religion now flourished even more than during the Achaemenian period and continued to do so until it succumbed to the fanatic assaults of all-conquering Islam. The battle of Nehavend (A.D. 641) sealed the fate of Persia and of its religion. Most of its followers accepted the faith of the victor; of those who refused to forsake their ancient belief, some remained scattered throughout their native country, oppressed and despised by the proud conqueror, but most of them sought refuge in India, where they established flourishing communities, and where their descendants, the Parsees, are found even at the present day. The most numerous of these communities is at Bombay, containing upwards of ninety-thousand souls. About ten thousand are scattered throughout Persia, so that the entire number of modern Zoroastrians is not more than one hundred thousand.

Fire-Altars in Persia.

During its golden age under the Sassanian Empire, Zoroastrianism was not free from sects, or from heretical movements. The heresy of Mazdak shook for a moment the union of church and state; the powerful movement of Manichaeism is familiar to every student of philosophy.

When we now come to examine the teachings of the Avesta, we are struck by their exalted character. If we except our own Bible, it would not be easy to find other sacred writings containing a more clear idea of right and wrong, a more strenuous insistence on purity of body and soul, a nobler conception of a resurrection and a life hereafter, and a firmer faith in the coming of a Saviour. For these reasons the Zoroastrian writings merit the attention, not only of the biblical or philological student, but also of everyone interested in the history of ethics and of religion.

In the development of the old Iranian faith, three stages are discernible. First, there was the pre-Zoroastrian stage, when nature and ancestor worship prevailed. The worship of the sun-god *Mithra*, the moon-god *Māh*, the star-god *Tishtrya*, of

the sacred Haoma-plant, and probably also the worship of the *Fravashis*, or souls of the departed, goes back to this stage. Then came the second or Zoroastrian stage, when these elements were thrown into the background, and the faith became more spiritual, especially through the ideal conception of Dualism. (2) The third or post-Zoroastrian stage exhibited a tendency to restore some of those primitive elements to their old position without degrading the new ones brought in by the great reformer. The Avesta shows these stages clearly, the faith in its purity being best represented by the Gāthas, of which Zoroaster himself was the author.

16. ZOROASTER.

(1) **Zarathushtra, the Prophet.**—We worship the piety and the Fravashi of the holy Zarathustra;

Who first thought what is good, who first spoke what is good, who first did what is good; who was the first Priest, the first Warrior, the first Plougher of the ground; who first knew and first taught; who first possessed and first took possession of the Bull, of Holiness, of the Word, the obedience to the Word, and dominion, and all the good things made by Mazda, that are the offspring of the good Principle.

Who was the first Priest, the first Warrior, the first Plougher of the ground; who first took the turning of the wheel from the hands of the Daêva and of the cold-hearted man; who first in the material world pronounced the praise of Asha, thus bringing the Daêvas to naught, and confessed himself a worshiper of Mazda, a follower of Zarathustra, one who hates the Daêvas, and obeys the laws of Ahura.

Who first in the material world said the word that destroys the Daêvas, the law of Ahura; who first in the material world proclaimed the word that destroys the Daêvas, the law of Ahura; who first in the material world declared all the creation of the Daêvas unworthy of sacrifice and prayer; who was strong, giving all the good things of life, the first bearer of the Law amongst nations.

In whom was heard the whole Māthra, the word of holiness; who was the lord and master of the world, the praiser of the most great, most good and most fair Asha; who had a revelation of the Law, that most excellent of all beings.

For whom the Amesha-Spentas longed, in one accord with the sun, in the fullness of faith of a devoted heart; they longed for him, as the lord and master of the world, as the praiser of the most great, most good, and most fair Asha, as having a revelation of the Law, that most excellent of all beings.

In whose birth and growth the waters and the plants rejoiced; in whose birth and growth the waters and the plants grew; in whose birth and growth all the creatures of the good creations cried out, Hail!

"Hail to us! for he is born, the Âthravan, Spitama Zarathustra. Zarathustra will offer us sacrifices with libations and bundles of baresma; and there will the good Law of the worshipers of Mazda come and spread through all the seven Karshvares of the earth.

"There will Mithra, the lord of wide pastures, increase all the excellences of our countries, and allay their troubles; there will the powerful Apām-Napāt increase all the excellences of our countries, and allay their troubles."

We worship the piety and Fravashi of Maidhyômaungha, the son of Arāsti, who first listened unto the word and teaching of Zarasthustra.—"*Sacred Books of the East*," *Vol. XXIII., pp. 201-3.*

(2) **Dualism.**— Hear ye then with your ears; see ye the bright flames with the (eyes of the) Better Mind. It is for a decision as to religions, man and man, each individually for himself. Before the great effort of the cause, awake ye (all) to our teaching!

Thus are the primeval spirits who as a pair (combining their opposite strivings), and (yet each) independent in his action, have been famed (of old). (They are) a better thing, they two, and a worse, as to thought, as to word, and as to deed. And between these two let the wisely acting choose aright. (Choose ye) not (as) the evil-doers!

(Yea) when the two spirits came together at the first to make life, and life's absence, and to determine how the world at the last shall be (ordered), for the wicked (Hell) the worst life, for the holy (Heaven) the Best Mental State.

(Then when they had finished each his part in the deeds of creation, they chose distinctly each his separate realm.) He who was the evil of them both (chose the evil), thereby working the worst of possible results, but the more bounteous spirit chose the (Divine) Righteousness; (yea, He so chose) who clothes upon Himself the firm stones of heaven (as His robe). And He chose likewise them who content Ahura with actions, which (are performed) really in accordance with the faith.

And (when the great struggle shall have been fought out which began when the Daêvas first seized the Demon of Wrath as their ally), and when the (just) vengeance shall have come upon these wretches, then, O Mazda! the Kingdom shall have been gained for Thee by (Thy) Good Mind (within Thy folk). For to those, O living Lord! does (that Good Mind) utter his command, who will deliver the Demon of the Lie into the two hands of the Righteous Order (as a captive to a destroyer).

And may we be such as those who bring on this great renovation, and make this world progressive (till its perfection shall have been reached). (As) the Ahuras of Mazda (even) may we be; (yea, like Thyself), in helpful readiness to meet (Thy people), presenting (benefits) in union with the Righteous Order. For there will our thoughts be (tending) where true wisdom shall abide in her home.

(And when perfection shall have been attained) then shall the blow of destruction fall upon the Demon of Falsehood (and her adherents shall perish with her), but swiftest in the happy abode of the Good Mind and of Ahura the righteous saints shall gather, they who proceed in their walk (on earth) in good repute and honor.

Wherefore, O ye men! ye are learning (thus) these religious incitations which Ahura gave in (our) happiness and (our) sorrow. (And ye are also learning) what is the long wounding for the wicked, and the blessings which are in store for the righteous.—*Ibid, Vol. XXXI., pp. 29, 31, 33, 35.*

17. DUALISM. ANGELS AND DEMONS.

From the beginning of time two principles, good and evil, have existed. *Ormazd* represents the good, *Ahriman* the evil. Unceasing warfare goes on between these two principles. *Ormazd* makes, *Ahriman* mars; the one dwells in endless light, the other in eternal darkness. But although the teaching of Zoroaster is dualistic in this respect, it is monotheistic in so far as it postulates the ultimate triumph of the good, and the disappearance of evil from the regenerated world. It also foretells the advent of the *Kshathra Vairya*, the "Wished-for Kingdom," and exhorts man, a free agent, to contribute to its coming by deliberately choosing the good in preference to the evil.

At the head of all the celestial host stands *Ahura Mazda*. The form of the name here given is that of the Avesta. In modern Persian it appears as *Ormazd*, in the ancient Persian inscriptions as *Auramazdā*, in Pahlavi as *Aūharmazd*. *Ahura* probably means "lord," and *Mazda* (= Skt. Mēdhas, *cf.* Greek root μαθ), according to Pahlavi tradition, means "great wisdom."

Herodotus tells us that the Persians had no images of the deity, and this is in keeping with the spiritual character of the religion. The solitary picture Auramazda which is found on the rock-inscriptions of Behistan is really not Iranian, but is borrowed from Babylonian art. In the "Ardā-ī Vīrāf," the "Divina Commedia" of Iran, *Ormazd* is described as appearing in the majesty of flame, but no definite concrete description of him is ever attempted.

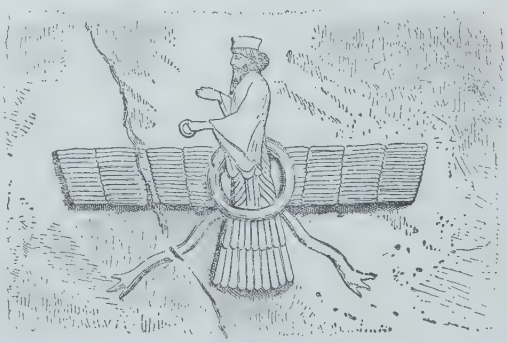

Image of Auramazda.

Ahura Mazda is invested with lofty titles and attributes. Wisdom and power are implied in his name; he is described also as promoting growth and progress, as beneficent and holy, as radiant, glorious and righteous, most great, most good and most fair. He is the keeper or guardian, watchful, infallible, all knowing. His most prominent title in the Avesta is *dātar*, "creator." All the good in the world has been created by him; it is he also who created the light, the earth and the plants. *Ormazd's* creation is pre-eminently an intelligent one, and his creative wisdom is personified as *Khratu*, "Wisdom." Nor is it in the Avesta alone that the creator-idea is emphasized. In the ancient Persian inscriptions the kings thankfully acknowledge *Auramazdā* as their Creator and Preserver. All through the Pahlavi writings we meet with the epithet *dātār*, and passages from the Greek authors may be adduced in confirmation of the creator-idea. (1)

In many respects *Ahura Mazda* offers striking parallels to the God of Judaism and Christianity. In one point, however, there is a great difference: *Jehovah* is omnipotent, but *Ormazd* is opposed and limited in his activity by *Ahriman*.

An elaborately developed system of angelology is one of the most striking features of the faith. The immediate ministers of *Ahura Mazda* are the *Amesha Spentas*, "Immortal Holy Ones" (the Persian *Amshashpands*), corresponding most nearly to our archangels. Of these there are six, and their names are personifications of abstract virtues. They are: 1. *Vohu Manah*, "Good Mind," *Ahura Mazda's* good spirit personified, and the mediator between him and man; 2. *Asha Vahishta*, "Best Righteousness," a personification of order in the world; 3. *Khshathra Vairya*, "the Wished-for Kingdom," represents the "Good Kingdom"; 4. *Spenta Armaiti*, "Holy Harmony," represents peace and concord among men; 5. *Haurvatāt*, "Wholeness," and 6. *Ameretāt*, "Immortality," are invariably mentioned together.

In addition to these we must also mention *Sraosha*, "Obedience," although he is not reckoned among the *Amesha Spentas* proper. He is the special foe of the *daēvas* and *drujes*, a sort of Iranian *St. Michael.*

Besides the *Amesha Spentas* the Avesta mentions some minor divinities, ordinary angels, such as the *Yazatas*, "Worshipful Ones." The most important of these are *Mithra*, the Angel of Light, and *Rashnu*, the Angel of Justice. These two, together with Sraosha, judge the soul immediately after death. The other deities are merely abstractions, such as *Arshtāt*, "Truthfulness;" *Parendi*, "Riches;" *Ashi*, "Rectitude;" *Verethraghna*, "Victory;" *Hvar*, "Sun;" *Māh*, "Moon;" *Tishtrya*, "Star;" and *Ātar*, "Fire."

At the head of the demons stands *Angra Mainyu* or *Ahriman.* He is a distinctively Zoroastrian conception, but his name does not occur in the old Persian inscriptions. The etymology of the name is somewhat obscure, *mainyu* means "spirit;" *angra* probably means "hostile." He is the inveterate opponent of *Ahura Mazda* and of his creation. His most frequent epithets are such as *pouru-mahrka*, "full of death," and *duzhdāo*, "evil-knowing, malign." He is the seed of darkness, and he dwells in infinite night. In contrast to the omniscience of *Ormazd* we have the ignorance of *Ahriman.* He knows what was and what is, but he does not know what will be. He is coeval with *Ormazd*, but not coeternal; with the advent of the "Good Kingdom," he will be banished from the world.

To carry out consistently the dualistic idea each *Amashspand* has for an opponent some Arch-Fiend. So we find also seven of these fiends. 1. *Aka Manah*, "Evil Mind," is the antagonist of *Vohu Manah;* 2. *Andra*, probably not identical with the Vedic *Indra*, has no special attributes; 3. *Saurva*, rather indistinct, is explained as the demon of misrule and of headache; 4. *Taro-maiti*, "Presumption," is opposed to *Aramaiti;* 5. and 6. *Tauru* and *Zairica* are opposed to *Haurvatāt* and *Ameretāt.* They are the demons respectively of fever and thirst, and of drought. Lastly, there is *Aēshma*, "Wrath," the biblical *Asmodeus*, who is the special foe of *Sraosha.*

Below these Arch-Fiends stand the *Daēvas*, of whom we mention *Būiti*, the tempter; *Kunda*, drunkenness; *Astōvidhotu*, bone-divider=death; *Driwi*, poverty; *Zemaka*, winter; and *Apaosha*, drought.

Next to the *daēvas* stand the *drujes*, for the most part subordinate female demons, such as *Nasu*, demon of corpses; *Jahi*, demon of lust; the long-handed yellow *Bushyansta*, who puts men to sleep; *Agha Dōithra*, evil eye, and others.

In addition to the *daēvas* and *drujes* there are also *pairikas*, fairies; *jainis* (jinns?); and *yātus*, sorcerers: and lastly, three evil monsters, *Azhi Dahāka*, a dragon; *Sruvara*, a dragon; and *Gandarewa*, an evil being of indefinite description.

17. DUALISM: ANGELS AND DEMONS.

(1) **Ahura Mazda.**—Yea, I will speak forth; hear ye; now listen, ye who from near and ye who from afar have come seeking (the knowledge). Now ponder ye clearly all (that concerns) him. Not for a second time shall the false teacher slay our life (of the mind, or the body). The wicked is hemmed in with his faith and his tongue.

Yea, I will declare the world's two first spirits, of whom the more bountiful thus spake to the harmful: Neither our thoughts, nor commands, nor our understandings, nor our beliefs, nor our deeds, nor our consciences, nor our souls, are at one.

Thus I will declare this world's first (teaching), that which the all-wise Mazda Ahura hath told me. And they among you who will not so fulfill and obey this Māthra, as I now shall conceive and declare it, to these shall the end of life (issue) in woe.

Thus I will declare forth this world's best (being). From (the insight of His) Righteousness Mazda, who hath appointed these (things), hath known (what He utters to be true; yea, I will declare) Him the father of the toiling Good Mind (within us). So is His daughter through good deeds (our) Piety. Not to be deceived is the all-viewing Lord.

Yea, thus I will declare that which the most bountiful One told me, that word which is the best to be heeded by mortals. They who therein grant me obedient attention, upon them cometh Weal to bless, and the Immortal being, and in the deeds of His Good Mind cometh the Lord.

Aye, thus I will declare forth Him who is of all the greatest, praising through my Righteousness, I who do aright, those who (dispose of all as well aright). Let Ahura Mazda hear with His bounteous spirit, in whose homage (what I asked) was asked with the Good Mind. Aye, let Him exhort me through His wisdom (which is ever) the best.

(Yea, I will declare Him) whose blessings the offerers will seek for, those who are living now, as well as those who have lived (aforetime), as will they also who are coming (hereafter. Yea, even) the soul(s) of the righteous (will desire) them in the eternal Immortality. (Those things they will desire which are blessings to the righteous) but woes to the wicked. And these hath Ahura Mazda (established) through His kingdom, He the creator (of all).

Him in our hymns of homage and of praise would I faithfully serve, for now with (mine) eye, I see Him clearly, Lord of the good spirit, of word, and action, I knowing through my Righteousness Him who is Ahura Mazda. And to Him (not here alone, but) in His home of song, His praise we shall bear.

Yea, Him with our better Mind we seek to honor, who desiring (good), shall come to us (to bless) in weal and sorrow. May He, Ahura Mazda, make us vigorous through Khshathra's royal power, our flocks and men in thrift to further, from the good support and bearing of His Good Mind (itself born in us) by His Righteousness.

Him in the Yasnas of our Piety we seek to praise with homage, who in His persistent energy was famed to be (in truth) the Lord Ahura Mazda, for He hath appointed in His kingdom, through His holy Order and His Good Mind, both Weal and Immortality, to grant the eternal mighty pair to this our land (and the creation).

(Him would we magnify and praise) who hath despised the Daêva-gods and alien men, them who before held Him in their derision. Far different are (these) from him who gave Him honor. This latter one is through the Saoshyant's bounteous Faith, who likewise is the Lord of saving power, a friend, brother, or a father to us, Mazda Lord!—"*Sacred Books of the East*," *Vol. XXXI., pp. 125 130.*

(2) **A Comprehensive Prayer used three times each day.**—Hail unto thee, O Ahura Mazda, in the threefold way! (Hail unto thee) before all other creatures!

Hail unto you, O Amesha-Spentas, who are all of you of one accord with the Sun!

May this prayer come unto Ahura Mazda! May it come unto the Amesha-Spentas! May it come unto the Fravashis of the holy Ones! May it come unto the Sovereign Vayu of the long Period!

(Hail unto the Sun, the swift-horsed!)

May Ahura Mazda be rejoiced! May Angra Mainyu be destroyed! by those who do truly what is the foremost wish (of God).

I recite the "Praise of Holiness."

I praise well-thought, well-spoken, and well-done thoughts, words and deeds. I embrace all good thoughts, good words and good deeds; I reject all evil thoughts, evil words and evil deeds.

I give sacrifice and prayer unto you, O Amesha-Spentas! even with the fullness of my thoughts, of my words, of my deeds and of my heart: I give unto you even my own life.

I recite the "Praise of Holiness:"

"Ashem Vohû: Holiness is the best of all good. Well is it for it, well is it for that holiness which is perfection of holiness!"

Hail to Ahura Mazda!

Hail to the Amesha-Spentas!

Hail to Mithra, the lord of wide pastures!

Hail to the Sun, the swift-horsed!

Hail to the two eyes of Ahura Mazda!

Hail to the Bull!

Hail to Gaya!

Hail to the Fravashi of the holy Spitama Zarathustra!

Hail to the whole of the holy creation that was, is, or will be!

May I grow in health of body through Vohu-Manô, Khshathra, and Asha, and come to that luminous space, to that highest of all high things, when the world, O Spenta Mainyu! has come to an end!

Ashem Vohû: Holiness is the best of all good. . . .

We sacrifice unto the bright, undying, shining, swift-horsed Sun.

We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge, strong, sleepless, and ever awake.

We sacrifice unto Mithra, the lord of all countries, whom Ahura Mazda made the most glorious of all the gods in the world unseen.

So may Mithra and Ahura, the two great gods, come to us for help!

We sacrifice unto the bright, undying, shining, swift-horsed Sun.

We sacrifice unto Tistrya, whose sight is sound.

We sacrifice unto Tistrya; we sacrifice unto the rains of Tistrya.

We sacrifice unto Tistrya, bright and glorious.

We sacrifice unto the star Vanant, made by Mazda.

We sacrifice unto Tistrya, the bright and glorious star.

We sacrifice unto the sovereign sky.

We sacrifice unto the boundless Time.

We sacrifice unto the sovereign Time of the long Period.

We sacrifice unto the beneficent, well-doing Wind.

We sacrifice unto the most upright *K*ista, made by Mazda and holy.

We sacrifice unto the good Law of the worshippers of Mazda.

We sacrifice unto the way of content.

We sacrifice unto the golden instrument.

We sacrifice unto Mount Saokanta, made by Mazda.

We sacrifice unto all the holy gods of the world unseen.

We sacrifice unto all the holy gods of the material world.

We sacrifice unto our own soul.

We sacrifice unto our own Fravashi.

We sacrifice unto the good, strong, beneficent Fravashis of the holy Ones.

We sacrifice unto the bright, undying, shining, swift-horsed Sun.

I confess myself a worshiper of Mazda, a follower of Zarathustra. . . .

Unto the bright, undying, shining, swift-horsed Sun;

Be propitiation, with sacrifice, prayer, propitiation and glorification. . . .

Ashem Vohû: Holiness is the best of all good. . . .

(We sacrifice) unto the Ahurian waters, the waters of Ahura, with excellent libations, with finest libations, with libations piously strained.

Ashem Vohû: Holiness is the best of all good. . . .

(Give) unto that man brightness and glory, give him health of body, . . . give him the bright, all-happy, blissful abode of the holy Ones—*Ibid, Vol. XXIII., pp. 350-53.*

18. ETHICS AND ESCHATOLOGY.

Unlike Buddhism, of which the highest ideal is quietism, Zoroastrianism is a religion of struggle and exertion. Its leading article of faith is the doctrine of free will and moral responsibility. Man is free to choose either the good or the evil, but he should choose the former. Every good action increases the power of Good, every evil action the power of Evil. At the final judgment, man must give an account of himself, and eternal happiness is the reward of the righteous, while eternal punishment awaits the wicked. Purity of body and soul is enjoined on all, as are also uprightness, charity, generosity and, with particular emphasis, truthfulness. The moral teachings of the prophet may be summed up in the oft-recurring triad, "*humata, hūkhta, hvarshta*," "good thoughts, good words, good deeds." Some physical duties are also imposed. Thus the youth are exhorted to take out-door exercise; chastity and soberness are insisted upon, although the existence of polygamy and concubinage, in antiquity, cannot be denied. (1) Asceticism, as it was practiced by the Brahmans of India, has no place in the Persian religion, which does not oppose a wholesome indulgence in the joys of life. Patriotism was cultivated, and respect for civil and religious authority was inculcated. In general, the ethical code of Zoroastrianism does not differ very much from our own. (2) (See article in International Journal of Ethics, October, 1896.)

Combat between King and Evil Spirit. Persepolis.

Great stress was laid on prescriptions designed to preserve the purity of the elements, earth, water, fire. Dead matter was not allowed to come into contact with these; hence arose those peculiar funeral rites that characterize Parsism even at the present day. Special structures, the "towers of silence," were erected, on which the dead bodies were placed to be devoured by vultures. (See pp. 290-292.)

Lastly, agriculture was strongly supported, the Avesta giving special praise to those that practiced the good deeds of husbandry.

But in order to arrive at a correct estimate of the ethical side of the faith, we must also mention some of its evil features. Of these the most repulsive to us is the *hvaêtvadatha* or next-of-kin marriage, the occurence of which among the ancient Iranians is undeniable. Unpleasant customs, originating in stupid superstitions, were likewise prevalent, while the ancient Persian inscriptions tell of horrible punishments inflicted on rebels and traitors. (3)

It is in its doctrine of a resurrection, and in its views of a life hereafter, that Zoroastrianism appears in its best light. Only an outline of the remarkable doctrines bearing on this subject can here be presented.*

Immediately after death the soul is brought for individual judgment before the

* For a more detailed account, the reader is referred to the article "The Ancient Persian Doctrine of a Future Life," Biblical World, August, 1896.

angels *Mithra*, *Sraosha* and *Rashnu*. Its good and evil deeds are weighed in the balance, and the turn of the impartial scales irrevocably decides its fate. Then this soul must cross the Chinvat Bridge, which becomes broad for the good spirit, but narrow for the evil one. Onward the good spirit passes through the regions of the stars (paradise of good thoughts), of the moon (paradise of good words), and of the sun (paradise of good deeds), and at last enters *Garōnmāna*, "House of Song," the place of "Eternal Light." On the other hand, the wicked spirit descends through the grades of evil thoughts, evil words and evil deeds, down to a hell of darkness. A third place, *Hamīstakān*, "Ever Stationary," an Iranian purgatory, is also recognized. Thither go the souls of those whose good and evil deeds counterbalance. They suffer no distress except the changes of heat and cold, and there they abide until the day of doom.

In the Avesta and the Pahlavi Texts the doctrine of a resurrection of the dead, a regeneration of the world, and of the coming of a Saviour is distinctly recognized. According to tradition the world is to last 12,000 years, and in the last 3,000 years of this aeon *Aushetar* and *Aushetar-māh*, born from the seed of Zoroaster, will appear as the forerunners of the great *Saoshyant* or Saviour, who is to preside at the general resurrection. (4) This Saviour will be conceived in a supernatural manner by a virgin bathing in Lake Kansavaya. Coincident with his advent is the resurrection of the dead, when each soul assumes again its body and recognizes relatives and friends. All the dead are assembled and the righteous are separated from the unrighteous. Then follows the ordeal of molten metal, which cleanses and purifies all men and prepares them for the everlasting joys of heaven.

The last great conflict is at hand. The powers of evil gather into a mighty host and assail the good kingdom, and after a terrible battle the Good triumphs and Evil is banished from the world. (5) The dragon *Azhi* perishes in the molten metal, hell is brought back by *Ormazd* to enlarge the world, which is now made immortal, and all men with one voice sing the praise of *Ormazd*, through whom the wicked are rescued from hell and the creation is restored to purity.

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18. ETHICS AND ESCHATOLOGY.

(1) **Murder and Lust.**—Let not a murderer take of those offerings, nor a whore, nor a . . . . who does not sing the Gâthâs, who spreads death in the world and withstands the law of Mazda, the law of Zarathustra.

If a murderer take of those offerings, or a whore, or a . . . , who does not sing the Gâthâs, then Verethraghna, made by Ahura, takes back his healing virtues. . . .

Converse ye with the Amesha-Spentas, said Zarathustra unto the young king Vîstâspa, and with the devout Sraosha, and Nairyô-sangha, the tall-formed, and Âtar, the son of Ahura Mazda, and the well-desired kingly Glory.

Men with lustful deeds address the body; but thou, all the night long, address the heavenly Wisdom; but thou, all night long, call for the Wisdom that will keep thee awake.—"*Sacred Books of the East*," *Vol XXIII., pp. 244, 339.*

(2) **The Divine Order.**—Zarathustra asked Ahura Mazda. O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

What is the only word in which is contained the glorification of all good things, of all the things that are the offspring of the good principle?

Ahura Mazda answered: It is the praise of Holiness (Asha, the Divine Order), O Spitama Zarathustra!

He who recites the praise of Holiness, in the fulness of faith and with a devoted heart, praises me, Ahura Mazda; he praises the waters, he praises the earth, he praises the cattle, he praises the plants, he praises all good things made by Mazda, all the things that are the offspring of the good principle.

For the reciting of that word of truth, O Zarathustra! the pronouncing of that formula, the Ahuna Vairya, increases strength and victory in one's soul and piety. . . .

What is the one recital of the praise of Holiness that is worth all that is between the earth and the heavens, and this earth, and that luminous space, and all the good things made by Mazda, that are the offspring of the good principle in greatness, goodness and fairness?

Ahura Mazda answered: It is that one, O holy Zarathustra! that a man delivers to renounce evil thoughts, evil words and evil deeds.—*Ibid, pp. 311-313.*

(3) **Magic Mixed with Morality.**—O Maker of the material world, thou Holy One! Can the way, whereon the carcasses of dogs or corpses of men have been carried, be passed through again by flocks and herds, by men and women, by Fire, the son of Ahura Mazda, by the consecrated bundles of baresma, and by the faithful?

Ahura Mazda answered: It cannot be passed through again by flocks and herds, nor by men and women, nor by Fire, the son of Ahura Mazda, nor by the consecrated bundles of baresma, nor by the faithful.

You shall therefore cause the yellow dog with

four eyes, or the white dog with yellow ears, to go three times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears is brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go six times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, is brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

If the dog goes unwillingly, they shall cause the yellow dog with four eyes, or the white dog with yellow ears, to go nine times through that way. When either the yellow dog with four eyes, or the white dog with yellow ears, has been brought there, then the Drug Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khrafstras.

An Athravan shall first go along the way and shall say aloud these fiend-smiting words: Yathâ ahû vairyô—the will of the Lord is the law of holiness; the riches of Vohu-manô shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave to him to relieve the poor.

Kem nâ mazdâ:—whom hast thou placed to protect me, O Mazda! while the hate of the fiend is grasping me? Whom but thy Atar and Vohu-manô, by whose work the holy world goes on? Reveal to me the rules of thy law!

Ke verethrem gâ:—who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that Sraosha may come with Vohu-manô and help whomsoever thou pleasest.

Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug? Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy spirit!

Then the worshipers of Mazda may at their will bring by those ways sheep and oxen, men and women, and Fire, the son of Ahura Mazda, the consecrated bundles of baresma, and the faithful.

The worshipers of Mazda may afterwards prepare meals with meat and wine in that house; it shall be clean, and there will be no sin, as before.
—"*Sacred Books of the East*," *Vol. IV., pp. 97-99*,

(4) Saoshyant, the Saviour.

"We worship the mighty Kingly Glory which shall attend upon
"The Victorious One of the Saoshyants,
And attend his other comrades,
When He makes the world perfected,
Ever ageless and undying,
Undecaying, ne'er corrupting,
Ever living, e'er increasing, ruling at will,
When the dead again shall rise up,
When the quick become immortal,
And, as wished, the world made perfect.

"Then all beings become undying,
Happy creatures, they the Righteous;
And away the Druj (Fiend) vanishes
Thither whence she came destroying
The righteous man, both seed and life.
She the Deadly Fiend shall perish
And the Deadly Lord (Ahriman) shall vanish.

"When arise shall Astvat-ereta
From the waters of Kansavya,
Ally of Ahura Mazda,
Offspring of Vispa-taurvairi,
Scion sprung from seed victorious. . . .

"He shall look with eye of Wisdom,
Beaming look upon all creatures,
Those of evil brood excepted.
He on all the world incarnate
Beaming looks with eye of Plenty,
And his glance shall make immortal
Each incarnate living creature.

"Then, behold, advance the comrades
Of Victorious Astvat-ereta,
Thinking good and but good speaking,
Doing good, of good Religion,
Nor, indeed, have tongues like theirs
Ever uttered word of falsehood.

"From them flees the Demon Aeshma,
Bloody-speared and of foul Glory.
Righteousness smites evil Falsehood,
Fiend of sinful race and darkness;

"Evil Thought verily smiteth,
But Good Thought in turn shall smite this;
Though the Word False-Spoken smiteth,
Yet the Word of Truth shall smite it.
Saving-Health and Life Immortal
Hunger and Thirst shall smite completely;
Saving-health and Life Immortal
Smite down sinful Thirst and Hunger.
Forth shall flee that evil-worker,
Anra Mainyu, reft of power."
—"*Biblical World*" *for August, 1896, pp. 158-160.*

(5) **Evil Banished.**—They run about to and fro, their minds waver to and fro, Angra Mainyu the deadly, the Daêva of the Daêvas; Indra the Daêva, Sâurô the Daêva, Naunghaithya the Daêva, Taurvi and Zairi, Aêshma of the wounding spear, Akatasha the Daêva, Zaurva, baneful to the fathers, Bûiti the Daêva, Driwi the Daêva, Daiwi the Daêva, Kasvi the Daêva, Paitisha, the most Daêva-like amongst the Daêvas.

And he said, the guileful, the evil-doing Daêva, Angra Mainyu the deadly: "What! let the wicked, evil-doing Daêvas gather together at the head of Arezûra."

They run, they rush away, the wicked, evil-doing Daêvas; they run away with shouts, the wicked, evil-doing Daêvas; they run away casting the evil eye, the wicked, evil-doing Daêvas: "Let us gather together at the head of Arezûra!

"For he is just born, the holy Zarathustra, in the house of Pourushaspa. How can we procure his death? He is the stroke that fells the fiends; he is a counter-fiend to the fiends; he is a Drug to the Drug. Down are the Daêva-worshipers, the Nasu made by the Daêva, the false-speaking Lie!"

They run away, they rush away, the wicked, evil-doing Daêvas, into the depths of the dark, horrid world of hell.

Ashem vohu: Holiness is the best of all good —
"*Sacred Books of the East*," *Vol. IV., pp. 217-19.*

THIRD WEEKLY REVIEW.

13. **INTRODUCTORY REMARKS AND CHAPTER I.**—Hinayana and Mahayana, Buddhism in the West, Benefits, Cause and effect, Mind, Incommunicability.—Chapter I. : Buddha's insight, Attachment to doctrine.
14. **CHAPTERS II., III., AND IV.**—Karma and Freedom, Heaven, Moksha, Nirvana. Chapter III. : Samsara, Karma, Skandhas, Beginning and end, Moksha.—Chapter IV. : Pure and impure, Pure lands, Virtue and vice.
15. **CHAPTERS V. AND VI.**—Reality, Momentary duration, Habits of thought, Subject and object, Phenomena and essence of mind, Water and waves.—Chapter VI. : Sects, Shōdō-Mon, Jōdo-Mon, Moksha.
16. **ZOROASTER.**—Persian form, Era, Home, Legends, Vicissitudes of Zoroastrianism, General character, Nature and ancestor cult, Dualism, Revival.
17. **DUALISM, ANGELS, AND DEMONS.**—Ormazd, Ahriman, Dualism and theism, Ahura Mazda, Amesha Spentas, Arch-fiends, Daevas, Drujes.
18. **ETHICS AND ESCHATOLOGY.**—Ethics, Future life, Elements, Judgment, Resurrection, Saviour.

QUESTIONS.

13. *How does Mahayana differ from Hinayana? Which is primary in Japan? In which direction did Buddhism spread? What are the benefits of Buddhism? On what great law does Buddhism depend? To what, however, do all things reduce? Upon what conditions can Mahayana be understood? What is Moksha? What did Buddha substitute for the teaching of dogma?*

14. *What precludes freedom? Does the "Palace of Heaven" afford emancipation? Define Moksha (used in this account for Nirvana). Define Nirvana (used in this account for Pari-nirvana). Is it extinction? How does the Hinayana differ from this view?—Chapter III. : What are the skandhas? What produces human life with all its vicissitudes? Can we trace its beginning or end? How are such facts related to seeking Moksha?—Chapter IV. : What are "pure things"? How do they end? How is morality related to them?*

15. *How are the apparent events around us produced? How are such mental operations caused? What is the "subject" in thinking, or the "true essence of mind"? With what may this essence and its phenomena be compared?—Chapter VI.: What does each sect take as its standard? Explain Shōdō-Mon and Jōdo-Mon. How is Moksha attained in each?*

16. *What was the era of Zoroaster? Sketch his life. What fortunes did Zoroastrianism share? What was its golden age? Characterize Zoroastrianism. State the three stages of its course.*

17. *Who were Ormazd and Ahriman? In what sense is this doctrine theistic? State some traits of Ahura Mazda. Who are the Amesha Spentas? Who are opposed to them? Who was Asmodeus?*

18. *What are the ethical principles of Zoroastrianism? What is its doctrine about the future? Repeat its familiar triad. What place has asceticism? How were the elements regarded? What evil traits were present? Relate the course of the soul after death. Describe the doctrine of a coming Saviour.*

SUBJECTS FOR SPECIAL STUDY.

N. B.—The student should understand that Lessons 13, 14 and 15 are not scientific studies, but apologetic statements of Buddhism (or better, Bodhism), written by an ardent advocate, anxious, above all things, to establish Bodhism as the authentic teaching of Gautama Buddha, which, however, is a thesis that no western scholar would allow.

1. *Chapter I. states quite truly that Buddha felt no concern about dogmas (either philosophical or theological), but only about the salvation of men. Cf. Lesson 6. Moksha means Nirvana. Cf. Lesson 7. The paragraph beginning at the bottom of page 274, and the one following it, are undeniably true as they stand, but extremely doubtful when understood to concern* Karma, *as they really do.* Karma, *which is here ostentatiously paraded as "the law of cause and effect," is really only a* suppositious *case of cause and effect.*

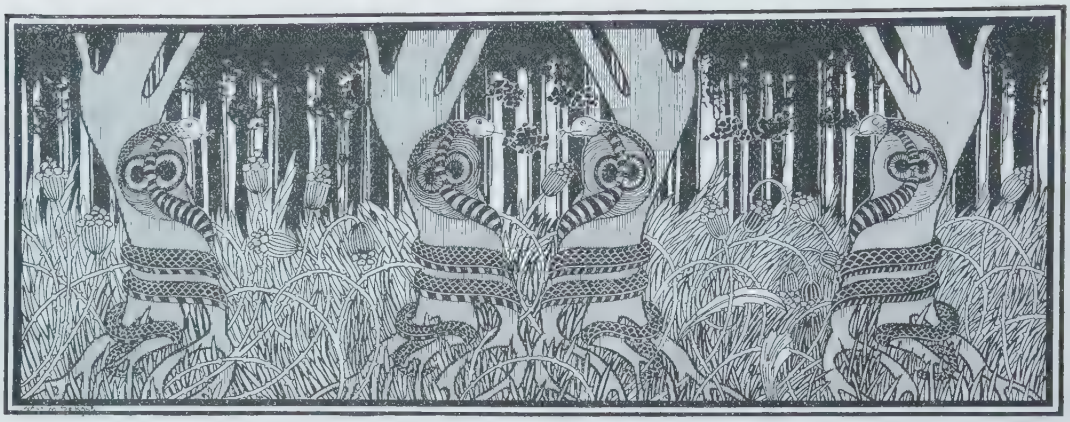
2. *Is Heaven fairly treated in Chapter II.? Does Nirvana, as defined in Chapter II., differ from a fair conception of Heaven? Notice how, at the close of Chapter II., the wide breach between Hinayana and Mahayana, in regard to Nirvana, is narrowed as much as possible. Chapter III.: Notice how the writer, having denied that men are "real beings," proceeds to attribute them to* Karma, *which must therefore be "real." Is this hypostasis of a moral relation any better evidenced than the human spirit or self, which Bodhism here rejects?*

3. *Compare this Bodhist idealistic monism with the Vedantic pantheism. "Essence of mind" is the Bodhist equivalent to Brahmā. The rise of the sects is correctly explained. Compare a similar result in the development to Christianity. The reconciliation of Shōdō-Mon (Hinayana) and Jōdo-Mon (Mahayana or Bodhism) attempted in the last paragraph would not be accepted by the Hinayanists (of Ceylon and Burma), for with them Moksha (extinction of passion) would lead at death to extinction of life, and not to Bodhisattvaship in the Pure Land. Notice in general the obscurity and ambiguity of the whole account. Japanese scholarship, like all that in Asia, needs the perspicacity secured to us by our training in the Greek mathematics and logic. We are eternal debtors to Euclid and Aristotle.*

4. *Compare the three stages of Zoroastrianism with those in Taoism and Buddhism.*

5. *Compare the Persian and Hebrew angelologies.*

6. *Compare the Saoshyant with the Buddhist Maitreya.*



SOME CEREMONIES OF THE PARSEES

BY

ERVAD SHERIARJI DADABHAI BHARUCHA, of Bombay, India.

THE Parsees, or Zoroastrians, of India and Persia are divided into two sects, the Shâhanshâhies and the Kadimies. The latter, small in number, consist of all Parsees of Persia and very few of India. The religious ceremonies, with a few exceptions, of both the sects are same. We propose to notice a few of them according as they are observed in the larger sect of the Shâhanshâhies. The prayers recited in these ceremonies are generally in the ancient language of the Avesta, sometimes also coupled with some prayers in the later Pazend language of Persia. Priests have the privilege of performing and undergoing all ceremonies either on their own behalf or on behalf of their coreligionists, whereas laymen can perform or undergo only a few of them. We have selected for this account some ceremonies of the latter sort only.

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19. THE KUSTI CEREMONY.

Every Parsee—male or female, priest or layman—must be invested between the ages of seven and fifteen (1) with two articles of dress, called *sudra* and *kusti*, the first of which he or she should put on next to the skin. Both the *sudra* and *kusti* must be worn by every Parsee till the end of life, nay, even till the dead body is consigned to the Tower of Silence. The *sudra* is a shirt of white cloth with a peculiar bag-shaped small breast-piece, called *garebân*, attached to the collar down in the middle on the front. The *kusti* is a peculiar girdle made of seventy-two woolen threads and is girded round the waist on the *sudra* three times with four knots, two in the front and two behind. The ceremony of untying and retying the *kusti*, called *pâdyâb-kusti*, performed several times in the day, consists of three parts: 1, first, the face, the hands, and the feet, as far as they remain uncovered, are washed with pure water; this ablution is called *pâdyâb*; 2, then the purified parts are wiped off and the *kēmnâ-mazdâ*, (2) a certain prayer in the Avestic language, is recited, after which the *kusti* is untied from the waist, the *sudra* alone remaining on the body; 3, then facing the *kibla*, *i.e.*, any luminous substance, such as the sun during the day-time, and the fire, a lamp, the moon, or the stars during the night, a Pazend prayer, called *Hormazd Khôdâ*, (3) is recited, and while uttering the words *khshnaothra*, etc., in the recitation, the *kusti* is retied.

Ceremony of Investiture with the Sudra and Kusti.

Then the Avestic confession of faith, beginning with *Jasame Avanghe Mazda*, (4) concludes the ceremony.

Every Parsee must perform this ceremony several times in the day, *e.g.*, in the morning, after rising from sleep, before prayers, before meals, after answering calls of nature, etc.

Creed.—The *Sudra-and-Kusti* is considered as a visible symbol or emblem of the Mâzdayasni or Zoroastrian religion, (5) serving to remind the wearer of several duties such as: 1, the service of God (6); 2, discrimination between good and bad (7); 3, fighting against and defending oneself from every kind of evil; 4, regarding our life here as a sojourn and, therefore, performing meritorious deeds to be rewarded in the next life; 5, certain rituals, etc.

The necessary white color of the *sudra* reminds the wearer of purity, both bodily and mental, which must be constantly observed, white being the symbol of purity in the Zoroastrian religion. The *garebân*, which is shaped like a bag, reminds the wearer that man in this world is like a traveler who has come to acquire the treasure of his own virtuous deeds, which only can secure him reward in the next world.

The material of the *kusti* is wool, for it grows on the body of lambs, admonishing the wearer to lead a life of meekness and innocence. The three rounds of the *kusti* reminds the wearer of the three cardinal virtues of the Zoroastrian religion, viz., *humata*, good thought; *hûkhta*, good word, and *huvarshta*, good deed. The four knots symbolize (8) the four aspects of the wearer's own distinctive character, viz.: *Mâzdayasnô*, the worshiper of the Only One Most Wise God; *Zarathustrish*, the follower of Zoroaster; *Vidaevô*, an opponent of every kind of evil; and *Ahuratkaeshô*, observer of divine laws.

Benefit Here and Hereafter.—The sanitary advantages of frequent washing of hands, face, etc., are so obvious that they need no comment. That "cleanliness is next to godliness" is literally true in the case of the *Zoroastrian* religion, which enjoins scrupulous washing of the body after contact with any impure and filthy matter. Zoroastrianism lays equal stress upon moral and bodily purification. (9) Again, the short prayers uttered during this ceremony every now and then (as will appear from the translations in the notes) reminds the reciter to guard himself from every kind of evil, and to trust in the powerful Divine protection. It also reminds

him to shun vice and sin and to repent for past delinquencies. Girding the waist with the sacred girdle reminds the wearer to be always ready and resolute in the service of God, and in the performance of virtuous deeds, "to gird the loins" being among the Oriental nations a sign of readiness and resoluteness. The concluding portion of the prayer is the Confession of Mâzdayasni Faith, of which three chief duties—good thoughts, good words, and good deeds—are specially mentioned in it. It is needless to say that he who regulates his conduct according to the principles suggested by the symbols and injunctions contained in this ceremony, is sure to pass his life in active benevolence and to be rewarded according to his merits in the life to come.

19. THE KUSTI CEREMONY.

(1) **Age of Initiation.**—This one is (the sinner), either man or woman, who, being more than fifteen years of age, walks without wearing the sacred girdle and the sacred shirt.—"*Sacred Books of the East*," *Vol. IV., p. 199.*

(2) **Kemna-mazda.**—Whom hast thou placed to protect me, O *Mazda!* while the hate of fiend is grasping me? Whom but thy *atar* and *Vohu-mano*, by whose work the holy world goes on? Reveal to me the rules of thy law!

Ke-Verethrem-ja.—Who is he who will smite the fiend in order to maintain thy ordinances? Teach me clearly thy rules for this world and for the next, that *Sraosha* may come with *Vohu-mano* and help whomsoever thou pleasest.

Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Drug! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Drug! Rush away, O Drug! Perish away, O Drug! Perish away to the regions of the north, never more to give unto death the living world of the holy Spirit!—*Ibid, Vol. IV., p. 99.*

(3) **Hormazd Khoda.**—Let Ormazd be king, and let Ahriman, the wicked holder-aloof, be smitten and broken.

May Ahriman, the Devas, the Drujas, the Sorcerers, the evil kikas and the karapas, the opressors, the evil-doers, the Asmogs, the wicked, the enemies, the Paris, etc., be smitten and broken. May the enemies be far off. Ormazd, Lord! Of all sins I repent with Patet.

All the evil thoughts, evil words, evil deeds which I have thought, spoken, done, committed in the world, which are become my nature—all these sins, thoughts, words and deeds, bodily, spiritual, earthly, heavenly, O Lord, pardon; I repent of them with the three words.—*Spiegel-Bleeck*, "*Khordeh-avesta*," *p. 4.*

(4) **The Avestic Confession.**—Come to help me, O, Mazda! A Mazda-worshiper I am, of Zarathustra's order; (so) do I confess, as a praiser and confessor, and I therefore praise aloud the well-thought thought, the word well spoken, and the deed well done.

Yea, I praise at once the Faith of Mazda, the Faith which has no faltering utterance; the Faith that wields the felling halbert; the Faith of kindred marriage; the holy (creed), which is most imposing, best, and most beautiful of all religions which exist, and of all that shall in future come to knowledge, Ahura Faith, the Zarathustrian creed. Yea, to Ahura Mazda do I ascribe all good, and such shall be the worship of the Mâzdayasnian belief.—"*Sacred Books of the East*," *Vol. XXXI. p. 250.*

(5) **The Girdle.**—Forth has Mazda borne to thee, the star bespangled girdle, the spirit-made, the ancient one, the Mâzdayasnian Faith.

So, with this, thou art begirt on the summits of the mountain, for the spreading of the precepts, and the headings of the Mathra, (and to help the Mathra's teachers.)—*Ibid, Vol. XXXI., p. 238.*

(6) **Symbolism of the Girdle.**—The all-good, most spiritual of spirits, and most ruling of rulers is the creator, and there is no need of troubles for men of the poor as to any wealth or anything, for all are his own And through his will as ruler, and all powerful, he demands this of men, to remain properly skirted (decently dressed) as a true servant not even bound—which is due to that service, and also the indication of a servant—as is seen and clearly declared in the ever-fixed religion and belief.

The sacred thread-girdle is as a sign of the service of the sacred beings, a token of sin ended, and a presage of beneficence; and one is to put it on and to gird it, in the neighborhood of the heart and in the middle of the body, with religious formula accompanying the glorious scripture.—*Ibid, Vol. XXIII., pp. 122 and 130.*

(7) **Symbolism of the Girdle.**—That is also betokened by its equally-dividing (hambur) position and determining fashion; for as a wise man becomes a discriminator between benefit and injury, between good and evil, so also the place of the sacred thread-girdle is between below and above.—*Ibid, p. 130.*

(8) **Symbolism of the Girdle-knots.**—And those four knots with which they tie it on are on this account, that it may give four attestations. The first knot is that which preserves (1) consistency (qurâr) and gives attestation as to the existence, unity, purity, and matchlessness of the sacred being, the good and propitious. The second knot is that which gives attestation that it is the good religion of the Mazda-worshipers, which is the word of the sacred being. The third knot is that which gives attestation as to the apostleship and mission (rasûh) of the just (hagy) Zaratust, the Spitomân. The fourth knot is that which adduces more pleasantly, gives assurance (iqrâr) and openly accepts that I think of good, speak of good, and do good. And from the whole I become established; and the pure, good religion is this, that I persist in those views.—*Ibid, p. 14.*

(9) **Purity.**—May the body be pure and the soul heavenly! May sin be dried up and virtue in green growth!—*Patet Erani.*

20. THE NAVZOT CEREMONY.

The right of wearing the Sudra and Kusti and of repeating the Kusti ceremony from time to time is not acquired by one unless the ceremony of *Navzot*, which somewhat corresponds to the Christian ceremony of confirmation, has been performed upon him or her by a Parsee priest. "Nav" means new or first, and "zot" means worshiper; thus, *Navzot* means the ceremony of confirming a new worshiper. This ceremony consists of two parts, 1. the *Nahân* or ceremonial ablution, and 2. the *Navzot* proper. The *Nahân* is a religious purification of one's whole body by a priest with consecrated urine of bulls and holy water, with the joint recitation of certain holy texts. This washing is performed either in a temple or on the ground-floor of the house, the person to be washed being made to sit on three or more stones. When the washing is done the candidate puts on a pair of trousers and wraps the upper part of the body with a clean, white cloth or a shawl, taking care not to keep the head and feet uncovered. He or she is then conducted into the room where the Navzot proper is to be performed. It is as follows:

The candidate is made to sit on a flat, low stand facing the east and opposite the chief priest, who is to perform the ceremony upon the candidate. In the beginning all the priests who take part in the ceremony, as well as the candidate, recite the Patet, which is an avesta, and Pâzend liturgy, purporting the renunciation of sins. A fire is kept there burning with sandal-wood, frank-incense and other pure fragrant substances. The Patet over, the candidate stands before the chief priest, who, removing the wrapped cloth, makes him recite the *Kalma-i-Din* (1) or the Confession of Faith in the Pâzend language. Then with the recitation of certain holy texts the priest makes the candidate wear the Sudra, taking care that its garebân is in the front. After this the priest, standing behind the candidate in such a way that their faces are turned towards the sun, both of them recite the *Nirang-i-kusti*, or the prayer commencing with *Hormazd Koda*, which is, as mentioned above, always recited at the time of retying the Kusti. All throughout this recitation the candidate holds the priest by both the sleeves of his outer robe near the palm, and the priest binds the Kusti round the waist of the candidate according to the usual way; that is, from the word *Khusnathra*, etc., three times round the waist with two knots in the front and two behind. Then they both resume their seats. After this the chief priest, standing, recites a Pâzend benediction called *Tandarusti*, (2) at the same time showering over the head of the candidate small pieces of dry fruits, such as cocoanuts, almonds, raisins, grains of pomegranate, rice, etc. This concludes the ceremony so far as the candidate is concerned. Then all the priests, including the chief priest, pronounce the same blessing upon the candidate and his or her parents. The priests are finally given presents, usually of money, but sometimes of cloths, shawls, etc., according as the means of the parents allow.

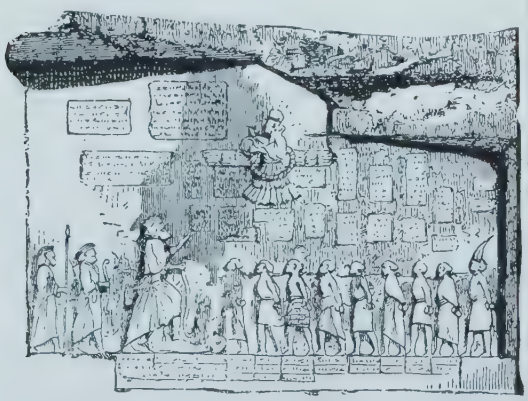
Creed.—One is not entitled fully to be called a Mazdayasnân Zoroastrian, though born of Zoroastrian parents, until this formal ceremony of *Navzot* has been performed upon him or her by a priest. Except during the time of bathing and under unavoidable difficulties, every Zoroastrian, after having undergone the *Navzot* ceremony, is enjoined to put on the Sudra and Kusti day and night. From the time of *Navzot*, he has to observe certain rules of cleanliness, *e.g.*, washing any part of the body that may have come in contact with unclean or filthy matter, and renewing the Kusti ceremony on certain occasions as mentioned above. Speaking, walking, or performing any function of life without wearing these two sacred articles of dress from the time of *Navzot* till the end of life is considered a sin, called "Running, uncovered with Sudra and Kusti." (3) The outer dress of a Zoroastrian may be any whatever, provided the injunction of keeping the Sudra and Kusti is not neglected. From the time of *Navzot* one is considered as a regenerated member

of the community who has purified his body and soul and obtained the right of being present in all Zoroastrian religious ceremonies and assemblies. For in the Zoroastrian system there are several ceremonies of higher and lower grades in which the contact of a non-Zoroastrian is forbidden. In all but one or two of them the presence of a non-Zoroastrian is not allowed. But those who, having undergone this *Navzot* ceremony have been formally admitted into the religion, obtain the right of being present during the performance of all ceremonies.

Benefit Here and Hereafter.—Purity, both bodily and mental, is necessary for a man to be perfect in life. Every Zoroastrian, from the time of his *Navzot*, observes general rules regarding this twofold purity as being obligatory. By habitually observing these rules, cleanliness gradually becomes a part of his nature and conduces to the preservation of health. Moreover, the great advantage of the *Navzot* to a Zoroastrian is this, that he or she obtains the right of admission into the place where holy ceremonies are performed and which are inaccessible to non-Zoroastrians. Again, the Zoroastrian religion does not deny Heaven to the followers of other religious systems, but it promises purer and happier heavenly enjoyments only to that devout and pious Zoroastrian who performs, along with observing morality in conduct, the higher rituals and devotional acts which are ordained to be performed by or on behalf of Zoroastrians only. Now the "Navzot" is the ceremony which confers a two-fold advantage on the person who has undergone it; first, the right of taking part in religious ceremonies, and, secondly, the prospect of securing higher heavenly happiness.

20. THE NAVZOT CEREMONY.

(1) **Kalma-i-Din.**—The good, righteous, right religion which the Lord has sent to the creatures is that which Zartust has brought. The religion is the religion of Zartust, the religion of Ormazd, given to Zartust. —*Spiegel-Bleek*, "*Khordeh-avesta*," *p. 191.*



Rock Inscription of Behistan, Persia, being a procession of captives before King Darius, while Ahura Mazda appears above.

(2) **The Tandarusti.**—Health is needful throughout the whole length of time. May brightness endure, bound with purity. May the heavenly yazatas, the earthly yazatas, the seven Amshaspands, come hither, to the shining Mazda. May my prayer arrive. May my wish be fulfilled! May the Zarathustrian Law ever be well. So may it be.

O Creator, Ruler! keep the lords of the world, the whole community and N. N., together with descendants for a thousand ears long, keep cheerful, keep in health. So keep them. Keep them on the tops of the worthy many years, throughout countless periods, pure and continuing, A thousand times a thousand benedictions! May the year be prosperous! May the day be good, may the month be blessed! Keep pure many years, days, months, many, many years long the Yaçna and Nyâyish, the good works, may good be present, may wellbeing be present. So be it. In this way may it be. May it be according to the wish of the yazats and amshaspands. —*Spiegel-Bleek*, "*Khordeh-avesta*," *pp. 189-190.*

(3) **Running Uncovered.**—Then the Drug demon, the guileful one, answered: "O holy, tall-formed Sraosha! This one is my fourth male who, either man or woman, being more than fifteen years of age, walks without wearing the sacred girdle and the sacred shirt.

"At the fourth step we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of the holy spirit, and he destroys it like the Yâtus and the Zandas."

The holy Sraosha asked the Drug, with his club uplifted against her: "O thou wretched and wicked Drug, what is the thing that can counteract that?"

Then the Drug demon, the guileful one, answered: "O holy, tall-formed Sraosha! There is no means of counteracting it.

"When a man or a woman, being more than fifteen years of age, walks without wearing the sacred girdle or the sacred shirt.

"At the fourth step we Daêvas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of the holy spirit, and he destroys it like the Yâtus and the Zandas." —"*Sacred Books of the East*," *Vol. IV., pp. 199-200.*

21 THE MARRIAGE CEREMONY.

Zoroastrianism prefers married life to celibacy. (1) Among modern Parsees, as among their ancient Irânian forefathers, the marriage ceremony is generally performed after the age of fifteen. (2) Formerly some Hindu customs and ceremonies were in vogue among them on the marriage occasion, but at present most of them are dispensed with as being foreign to the Zoroastrian system. The essentially religious part of this ceremony is that only which is performed by the priests, as described below.

In the afternoon of the day of marriage, the bride and the bridegroom wash their bodies, generally with the *Nahân* ceremony of the *Navzot* (in some families a part of *Navzot* also is performed) as described above. Then their priests, relations, friends, and acquaintances of both sexes, who may have been invited, gather together where the marriage ceremony is to be celebrated. In the evening immediately after the

The Marriage Ceremony.

lamps are lighted, the marrying couple and the two officiating priests perform the *Kusti* ceremony. Then the bride and the bridegroom take their seats facing each other on chairs placed on a carpet specially spread for the occasion. A piece of fine cloth is passed round them and the ends of it are tied together by a double knot. Then the senior officiating priest first winds round the pair a thread of raw cotton seven times, reciting the holy avesta words of *Yathâ-ahû-vairyô.* This being done, he joins the right hands of the couple and winds more thread round the grasped hands reciting the same holy words. All this while frankincense is burnt on a fire placed near.

The priest then orders the couple to rise and sit with hands disjoined and on the same chairs placed side by side. He then, taking a handful of rice in his right hand, begins to shower it grain by grain alternately upon the couple, reciting at the same time the *Pemân* or the solemn words of the promise to be taken from the couple and their parents or guardians in the presence of the whole assembly. While these words of solemn promise are being recited, two men sit, one by the side of each of the couple, as representing their parents or guardians and witnesses of the marriage. During the recital of the *Pemân* the consent of these two witnesses is also taken along with that of the couple in the Pâzend language, after which the junior priest

joins with the senior in reciting some admonitions and blessings in the same Pâzend language. For this *Pemân ashîrvâd* consists of two parts: 1, the Pemân or solemn promises and consents of the several parties, taken by the senior officiating priest in the presence of the whole assembly; (3) and 2, thereafter some solemn admonitions to and blessings upon the marrying couple by both the priests. At the conclusion of these recitals the bride and the bridegroom, or, if they are minors, their fathers or guardians, and the two witnesses who represent the fathers or guardians and the two officiating priests, sign a marriage certificate, which is afterwards delivered over to the government registrar of Parsi marriages in British India. From that time the couple become man and wife till the end of their lives.

Creed.—The Zoroastrian religion teaches that *two principles* are at work in this world—*Spentomainyush*, the principle of increase, and *Angromainyush*, the principle of decrease. Every Zoroastrian is bidden to support the former and withstand the latter. According to this doctrine marriage is a sacred duty which must be performed by all, unless one cannot do so for very weighty reasons. Zoroaster himself has in his gâthâs (sacred songs) commanded his own daughter Pouruchisti and all his followers never to remain unmarried without reasonable cause. To help to bring about good marriages is, in Zoroastrian writings, considered meritorious.

Showering grains of rice upon the couple is meant to denote happiness and prosperity to them. The presence of fire during the marriage ceremony is a remnant of the old Aryan notion of reverence to the domestic fire, "hearth and house" being the visible signs of conjugal and domestic love.

Benefit Here and Hereafter.—As the foundation of social morality, domestic happiness, and civil peace and prosperity, marriage is a most essential institution. Hence it is no wonder that it is inculcated in all religions. But no religion encourages it so powerfully and forcibly as Zoroastrianism, and, in consequence, incontinence and adultery are seldom met with in the Zoroastrian community. The most significant result of the ordinance is that there has never been a public prostitute among the Zoroastrians. Domestic peace and content prevail in most families and youths acquire timely habits of leading honorable, virtuous lives. If God's commandment "Live and multiply," be properly interpreted, it means live peacefully, enjoying domestic happiness, and multiply children by holy matrimony. If this be the right construction put upon it, it is literally exemplified in the Zoroastrian marriage.

21. THE MARRIAGE CEREMONY.

(1) **Marriage Preferred.**—Verily I say it unto thee, O Spitama Zarathustra! the man who has a wife is far above him who begets no sons; he who keeps a house is far above him who has none; he who has children is far above the childless man.—"*Sacred Books of the East*," *Vol. IV., p. 46.*

Prizes for Children.—In Persia, there are prizes given by the king to those who have most children.—"*Herodotus*" *I., 36.*

(2) **The Marriageable Age.**—He shall godly and piously give to a godly man a virgin maid, whom no man has known. . . .

O Maker of the material world,
Thou holy one! What maid?

Ahura Mazda answered: "A sister or a daughter of his, at the age of puberty, with ear-rings in her ears, and past her fifteenth year.—"*Sacred Books of the East.*" *Vol. IV., p. 171.*

(3) **The Marriage Ceremony.**—In the name of God. Yatha-Ahû Vairyo. (1)—May the Creator Ormuzd give you many descendants, with men as grandchildren, unstinted livelihood, friends heart-ravishing, body and countenance enduring through a long life, to the duration of a hundred and fifty years.

(To the person representing the father of the bridegroom):—"On the day of N.N , in the month of N.N., in the year N N., since the king of kings, the ruler yeztgird of the stock of Sâsân, a congregation is come together in the circle of the fortunate town N-N-, according to the law and customs of the good Mazdayasnân law. Do you take this bride in marriage for this bridegroom on a promise of paying her two thousand 'derms' of pure white silver and two 'dênârs' of red gold (of the coinage) of the city of Nishâpore ?"

Answer:—"Yes, we consent."

(To the person representing the father of the bride):—"Have you promised to give forever this girl of your family in marriage to (naming the husband) with honest thoughts, good words, and for the increase of goodness ?"

Answer:—"Yes, we have promised."

(To the marrying couple):—"Have you both consented to act according to your promise with honest heart till the end of your lives?"

Answer: —"Yes, we have." — *Spiegel-Bleek*, "*Khordeh-avesta*," *pp.113-14. D.F.Karâkâ*, "*History of the Parsees*," *Vol. I., pp. 181, 182.*

22. WORSHIP.

The Zoroastrians recite Avesta and Pazend texts in their worship. These are divided into: 1, Avestâ-i-Buzorg; 2, Avestâ-i-Khurd or Khurdeh-Avestâ. In the former group are comprised the Yasnâ, the Visparad, the Vendidâd, the Bâjs, the Afrigâns, etc., which are accompanied with rituals and offerings and are recited exclusively by qualified priests, viz: the Ervads, the Mobeds and the Dustoors, either for their ownselves, or on behalf of others. In the latter group are comprised the Nyâeshes, the Yashts, the Nirangs, grace before and after meals, etc., which are not accompanied with rituals and are recited by all Zoroastrians. The descriptions of the texts and rituals of Avestâ-i-Buzorg being too long and complicated to be given here, we will content ourselves with brief notices of a few texts of the Khurdeh-Avestâ.

Every day of twenty four hours is divided into five unequal parts, called *gâhs*, for the purpose of prayers and ceremonials. They are are as follows: 1, *Ushahina* or *Ushahen*, from midnight to daybreak; 2, *Hâvani* or *Hâvan*, from daybreak to noon; 3, *Rapithvina* or *Rapithwan*, from noon to afternoon; 4, *Uzayêirina* or *Uziran*, from afternoon to sunset; 5, *Aivisrûthrema* or *Aivisrûthrem*, from sunset to midnight.

To each of these devotional times certain prayers are assigned. The *Khurshed Nyâêsh* and *Mihir Nyâêsh* to the three *gâhs*, from sunrise to sunset. Similarly *Âbân Nyâêsh*. To the fifth *gâh* is assigned the *Sraosh Yasht*, the *Mâhbakhtâr Nyâesh* to any time of the night. The *Âtash Nyâêsh* and all the *Yashts* can be recited at any time.

The Yashts are twenty-two in number. They are generally longer than the Nyâeshes. Each *Yasht* is dedicated to one invisible heavenly spirit under the sovereignty of God, the Almighty, and believed to preside over certain physical objects or moral, metaphysical and mental qualities.

The *Yashts* and the *Nyâeshes* are in their general character and matter more laudatory of God's works than edifying to the human soul. In each of these *Nyâeshes* and the *Yashts* the natural object or the moral idea, which is the subject of the *Nyâesh* or the *Yashts*, is shortly or lengthily described, and its Creator is openly or by implication praised and thanked for the bestowal of that natural or moral gift, *e.g.*, the sun, the moon, the stars, the earth, the mountains, light, the water, fire, the rain, truth, justice, victory, religion and so on. Those who are unacquainted with the spirit of the Zoroastrian religion, seeing fire consecrated and kept perpetually burning in their religious houses, erroneously apply the name of fire-worshipers to the Parsees. But this imputation is emphatically denied by them. Every Zoroastrian confesses himself a *Mazdayasnô*, *i.e.*, a worshiper of the most Wise God. (1)

Besides the *Nyâeshes* and *Yashts* there are five *Patets* mostly in the Pazend language. They contain a confession of and the repentance for sins committed. One or more *Patets* are also recited every day.

Creed.—Fetishism and idolatry are denounced in Zoroastrianism. It reverences no works of human hands, but only the grand natural creations, and even among the natural objects only those which are most beneficial and least harmful are to be revered. Everything injurious to mankind is hated and discarded. Good, virtuous, benevolent persons are honored, while bad, vicious and malevolent persons are dishonored. Useful animals, such as the cow, the horse, the dog, the sheep, the camel, the goat, etc., are to be protected and nourished, while noxious animals, such as the snake, the scorpion, the tiger, the wolf, etc., are to be killed and destroyed. Good thoughts, good words, and good deeds are ordered to be practiced, while evil thoughts, evil words and evil deeds are strictly prohibited. Generosity, liberality, chastity, humanity and all other moral virtues are recommended, while their opposite vices are prohibited. This general principle of siding with the *Spentomainyush* or the

principle of good, and opposing *Angromainyush*, the principle of evil, underlies the whole system of worship.

Benefit Here and Hereafter.—The chief benefit of Zoroastrian worship is that the worshiper ascends from works to the Maker, from wonders to the performer of wonders, from effects to the cause, from nature to nature's God. Praising Him, thanking Him, and trusting in His Omnipotence, his soul reposes on the bosom of that Divine Father, asks His help in difficulties, is afraid of incurring His displeasure, and strives to approach Him nearer and nearer. (2)

22. WORSHIP.

(1) **Mazda-worship.**—A Mazda-worshipper I am of Zarathustra's order. . . .

Religious festivals are observed on a variable day of each month, and furthermore at six seasonal occasions of which the chief is at the Vernal Equinox. The personal festivals are in memory of the birth and death of the prophet Zoroaster, and a third during the last ten days of the year in honor of the holy spirits of good creations, and of all holy men.

(2) **Worship of the Sun belongs to Ahura, etc.**—We sacrifice unto the undying, shining, swift-horsed sun. . . . And when the sun rises up, then the earth made by Ahura becomes clean, the running waters become clean, the waters of the wells become clean, the waters of the sea become clean, the standing waters become clean; all the holy creatures, the creatures of the good spirit, become clean.

Should not the sun rise up, then the Daevas would destroy all the things that are in the seven kaishvares, nor would the heavenly yazats find any way of withstanding or repelling them in the material world.

He who offers up a sacrifice unto the undying, shining, swift-horsed sun to withstand darkness, to withstand the Daevas born of darkness, to withstand the robbers and bandits, to withstand yatus and Pairikas, to withstand death that creeps in unseen—offers it up to Ahura Mazda, offers it up to the Amesha-Spentas, offers it up to his own soul. He rejoices all the heavenly and worldly yazats, who offers up a sacrifice unto the undying, shining, swift-horsed sun. I will sacrifice unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes.—"*Sacred Books of the East*," *Vol. XXIII., pp. 85-7.*

"Ahura Mazda spake unto Spitama Zarathustra, saying, 'Verily when I created Mithra, the lord of wide pastures, O Spitama! as worthy of prayer as myself, Ahura Mazda.'

'The ruffian who lies unto Mithra brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers could do. Break not the contract, O Spitama! neither the one that thou hadst entered into with one of the unfaithful, nor the one that thou hadst entered into with one of the faithful who is one of thy own faith, for Mithra stands for both the faithful and unfaithful. . . .

'On whatever side there is one who has lied unto Mithra, on that side Mithra stands forth, angry and offended, and his wrath is slow to relent. . . .

'We sacrifice unto Mithra, the lord of wide pastures. . . . Sleepless, and ever awake.

'The warrior of the white horse, of the sharp spear, the long spear, the quick arrows: forseeing and clever.

'Whom Ahura Mazda has established to maintain and look over all this moving world, and who maintains, and looks over all this moving world, who, never sleeping, wakefully guards the creation of Mazda; who, never sleeping, wakefully maintains the creation of Mazda.

'For brightness and glory, I will offer him a sacrifice with being heard. . . .

'And thou, O Mithra! encompassing all this around, do thou reach it, all over with thy arms.

'The man without glory, led astray from the right way, grieves in his heart; the man without glory thinks thus in himself: "That careless Mithra does not see all the evil that is done, nor all the lies that are told."

'But I think thus in my heart:

"Should the evil thoughts of the earthly man be a hundred times worse, they would not rise so high as the good thoughts of the heavenly Mithra.

"Should the evil words of the earthly man be a hundred times worse, they would not rise so high as the words of the heavenly Mithra.

"Should the evil deeds of the earthly man be a hundred times worse, they would not rise so high as the good deeds of the heavenly Mithra.

"Should the heavenly wisdom in the earthly man be a hundred times greater, it would not rise so high as the heavenly wisdom in the heavenly Mithra.

"And thus, should the ears of the earthly man hear a hundred times better, he would not hear so well as the heavenly Mithra, whose ear hears well, who has a thousand senses, and sees every man that tells a lie."

'Mithra stands up in his strength, he drives in the awfulness of royalty, and sends from his eyes beautiful looks that shine from afar, (saying). . . .

'For this brightness and glory, I will offer him a sacrifice worth being heard. . . .

'We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand eyes, high with full knowledge, strong, sleepless and ever awake.

'We sacrifice unto Mithra and Ahura, the two great, imperishable, holy gods, and unto the stars, and the moon, and the sun, with the trees that yield up baresma. We sacrifice unto Mithra, the lord of all countries.

'For this brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures.

'Yathâ Ahu Vairya: the will of the Lord is the law of holiness.

'I bless the sacrifice and prayer, and the strength and vigor of Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a yazata invoked by his own name and that of Râma Hvastra.

'Ashem Vohu. Holiness is the best of all good. . . . '[give] unto that man' brightness and glory, . . . give him the bright, all happy, blissful abode of the holy ones!'—*Ibid, Vol. XXIII., pp. 119-158.*

23. THE FUNERAL CEREMONIES.

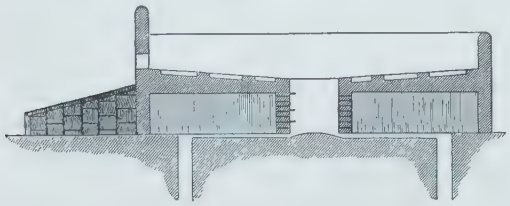
Some Parsees before, and others a short time after, the death of a person cleanse his or her body by first sprinkling a few drops of cow's urine on it, and then washing the whole with pure water. It is then covered with clean clothings. A *Patet* or an *Ahem-Vohû*, or at least an *Ashem-Vohû*, is recited close to the ears of the person. (1) Immediately afterwards, the dead body is brought down to the ground floor of the house, and then laid on a white, clean sheet of cotton cloth spread on the ground. From this time none is allowed to touch it except the professional disposers of the dead. These, as well as the priests who perform the recital called the *Gâhân*, and all those who take part in the funeral procession, keep themselves connected two and two by means of a cord, a handkerchief, or some other such article, which is called the *Paivand*. Along with the *Paivand* they must also have performed the *Kusti* and recited the *Sraosh Bâj* prayer up to the word *Ashahê* before performing their respective parts in the funeral. The ceremony is commenced by any two of the undertakers removing the clothes from the dead body, and redressing it with a pair of trousers, a *Sudra* and a *Kusti*, a skull-cap, an outer robe, all of them of white cotton (excepting the *Kusti*, which is always woolen), old, worn out, and previously washed with pure water and dried; (2) then tying the folded hands and feet of the corpse in six several joints with shreds of cotton cloth, and, lifting it up, they place it on clean slabs of stone, or layers of clod or sand, spread on the ground, dug a few inches deep, generally in a corner of the room. This place must be dry and free from water and damp. The hands and the feet of the dead are arranged crosswise. They then come out of the house and finish the remaining part of the *Sraosh Bâj* recital. This part of the ceremony is called *Sackkâr*, *i.e.*, placing apart of the dead body. In the beginning and at the end of the *Sackkâr*. a dog is made to gaze at the corpse. This ceremony is called *Sag-did* or dog-gaze. The *Sag-did* is repeated several times, *e.g.*, in the beginning of every "Gâh" (one of the five unequal parts into which the day is divided), in the middle and at the end of the *Gâhân* recitals, and near the door of the Tower of Silence. In absence of a dog, the flight of a crow, a vulture, a kite, or any other carnivorous bird over the dead body and gazing at it is allowed as a substitute for the *Sag-did*.

After the *Sackkâr* a fire is brought in the room and kept burning with fragrant materials, such as sandal-wood, frankincense, etc. In most families a priest sits near the fire and recites any part of the Khordeh-Avesta he chooses, especially the *Patet*.

The corpse is taken to the Tower of Silence only during the daytime, for it is essential that the body should be exposed to the sun, and the corpse-devouring birds be present at the Tower.

When a dead body is to be taken to the Tower of Silence, the corpse-bearers, washing themselves with cow's urine and pure water, put on white clothes and, performing the Kusti ceremony and taking the iron bier called *Gehân*, enter the room where the *Sackkâr* has been made. They completely cover their bodies, except their faces, their hands wearing a kind of bag of white cloth made fast with white tapes at the wrist. After this two priests, having performed the *Kusti* and taking a *Paivand*, begin the *Gâhân* recital. It consists of the seven chapters of the first or *Ahunuvaiti Gâthâ*, out of the five *Gâthâs* of the Prophet Zoroaster. Nearly at the middle of this recital, *viz.*, at the words *vênaêmâ drujem*, at the end of the fourth stanza of the fourth chapter, they pause, when, after repeating the *Sag-did*, the two corpse-bearers lift the body from its place and arrange it on the iron bier. This being done, the two priests resume the recital and finish it to the end. At this time the *Sag-did* is renewed. Then all those who are assembled there have a look of the deceased, and out of respect bow before the body. The corpse-bearers ultimately cover the body, including the open parts of the deceased, with a white shroud, and

secure it to the bier with scraps of cloth. Then lifting up the bier carefully so as not to touch any person or thing of the house, they bring it out where other corpse-bearers join them. Four of them take the bier on their shoulders and walk towards the Tower of Silence. They are followed by the funeral procession, headed by priests. All the men in the procession walk two and two, joined with the *Paivand* and repeating the *Sraosh Bâj*, with solemn steps, till they arrive at the Tower. Immediately after the body is taken out of the house, the room, the slabs of stones, etc., on which the body was placed, and the passages of the house by which the body was carried out, are sprinkled with drops of cow's urine. The slabs are washed and removed and the women and children of the house bathe themselves. A fire or light is kept burning for three days in the room where the body was laid, and no one is allowed to walk on the demarcated spot of the corpse for a period of ten days in the cold season and thirty days in the warm season. For three days after a death the family abstains from every kind of flesh. No food is prepared in the house before the removal of the corpse, in some families even after its removal for three subsequent days; it being provided for them by relatives and friends.



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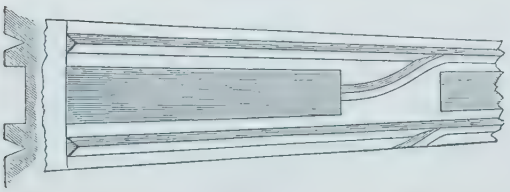
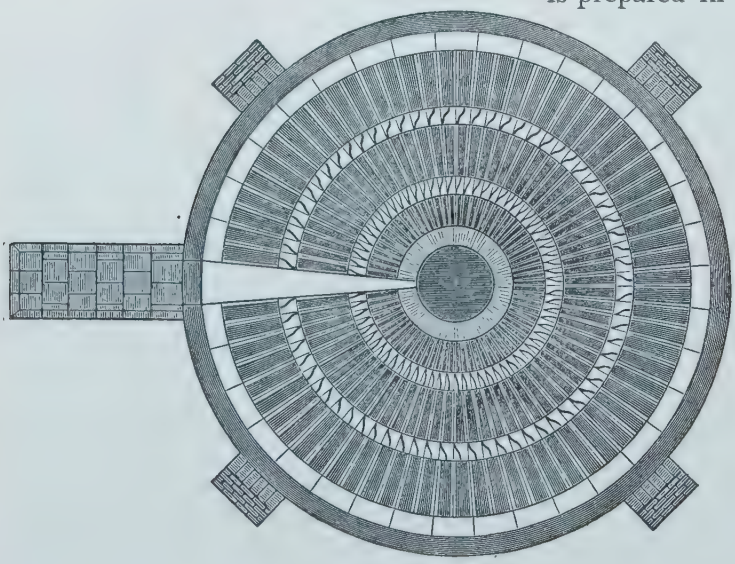


The "Pavi."



The Interior.

PLAN OF A TOWER OF SILENCE.

When the procession reaches the Tower, which is generally built on the top of a mountain or hill, (3) the bier is put on the ground, and the face of the dead body is uncovered. All those who are present there take a last look at the deceased, bowing and standing at a distance of three paces. Then the last *Sag-did* is performed, and the bier is carried by two *Nasâsâlas* into the Tower, who, removing the body from it, place it wholly uncovered (4) and exposed to the sun on one of the *Pâvis*, *i.e.*, portions set apart for different bodies, where carnivorous birds gradually devour its flesh, leaving its bones to get dry. The *Nasâsâlârs* then close the door of the Tower and throw the clothes removed from the body into a deep pit outside the Tower, which is purposely made to receive them. These clothes ought not to be made use of. They are, therefore, left there to decompose, by heat, air and rain. As soon as the *Nasâsâlârs* come out of the Tower they, as well as all persons of the procession who stand outside of it, finish the *Sraosh Bâj* and leave off the *Paivands*. The *Nasâsâlârs* coming out

of the Tower are purified by wasning their bodies with cow's urine and water. All the others, washing their faces, hands and feet with cow's urine and water, perform the *Kusti*. The priests recite the *Patet* or the repentance prayer on behalf of the deceased person. Every one on reaching home takes a bath before engaging in the usual avocations.

The *Nasâsâlârs*, who go into the Tower of Silence to dispose of dead bodies, are always kept apart from the Zoroastrians. They are never allowed to enter Fire Temples or any other holy places, nor to take part in holy rituals, until they purify themselves by "*Navshabeh Barashnum*," *i. e.*, by several washes and segregation for nine days and nights.

The Tower of Silence is always circular, having a platform inside, which is divided into three rows of shallow, open receptacles for males, females and children respectively, and called the *Pâvis*, each one to receive one corpse. In the center is a common pit with four underground wells. The whole is paved with slabs of stone. The dry bones are collected in the pit, and thence get into the four wells, where they gradually crumble to dust. The rainwater also runs into these wells. Pieces of charcoal, sandstone, and thick layers of sand are laid there, which are renewed from time to time in order that the earth be kept uninfected. Large sums of money are expended in building these towers with the hardest and best materials that may last for centuries. During their construction three ceremonies are performed, (*a*), of digging the ground, (*b*), of laying the foundation, and (*c*) of consecration before laying it open for the use of the Community. All these ceremonies are performed exclusively by priests.

Creed.—The fundamental ideas and beliefs in the ceremonies observed here are the extreme care and solicitude enjoined in the Zoroastrian religion about preserving man and the four elements of nature, fire, water, air and earth, from being polluted with *Nasâ*, *i.e.*, any putrefying substances, animal or vegetable. The care and caution enjoined in the Zoroastrian religion is manifest from the above description. Again, no one is allowed to touch or come in direct contact with the decomposing body, that is, without the limbs being covered. And if one happen accidentally, or through some mistake, to touch a corpse with bare skin, he must purify himself by undergoing certain ceremonies appointed for the purpose. Fire (5) and water (6) especially must not be polluted. Hence the prohibition of cremation and burial (7) and the necessity of the early disposal of the corpse, and the care that it may not directly touch the mother earth; for the same reason even the ground in the Tower of Silence is paved with stones. Another idea underlying these observances is the caution against undue waste of clothing and other valuable articles. (8) Hence the prohibition of using new clothes and other valuable materials. The ceremony of *Sag-did*, or dog-gaze, is, according to some, a remnant of the old Aryan customs, and, according to others, an ancient mode of ascertaining whether the person was dead or not.

Benefit Here and Hereafter.—The strict prohibition of cremation, burial, and throwing into fresh water, as modes of disposing of dead bodies, is in accord with the rules of sanitary science; for these latter modes help to contaminate air, earth and water, while the exposure of the corpse to the sun for the purpose of being speedily denuded of its flesh by corpse-devouring animals, which are nature's scavengers, is the least harmful to the living.

The bier is made of iron and not of wood, because the latter is more porous than the former, and therefore more likely to harbor and spread the germs of disease. The recital of the holy Gâthâs is meant to give courage to and sustain the minds of the congregation assembled. The cow's urine employed in purefying men and things which may have come in contact with the dead body is supposed to aid in the suppression of contagion; it being considered by the ancient Iranians a cheap and everywhere available disinfectant.

Domestic utensils are purified by washing them in various ways according to the specific gravity of their metals. (9) Corn, grain, fresh or dried fruits and vegetables, different sorts of fuel, as well as waters of rivers, tanks, wells, etc., which may have come in contact with dead, putrefying matter are ordered more or less to be rejected according to their power of absorbing and spreading germs of disease.

23. THE FUNERAL CEREMONIES.

(1) **Funeral Ritual.**—I order (to recite) the *Ashem-Vohû* at (my) decease, the *Patet* after (my) death; my sons shall after my decease make *Patet* for my sins.—*Spiegel-Bleek, "Khordeh-Avesta," pp. 158-59.*

(2) **Waste Not.**—Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an asperena's weight of thread, not even so much as a maid lets fall in spinning. Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm. —"*Sacred Books of the East,*" *Vol. IV., p. 65.*

(3) **Place for the Dead.**—"O maker of the material world, thou holy one! whither shall we bring, where shall we lay the bodies of the dead, O Ahura Mazda?" Ahura Mazda answered: "On the highest summits where they know there are always corpse-eating dogs and corpse-eating birds, O holy Zarathustra!"—*Ibid., Vol. IV., pp. 72-3.*

(4) **The Uncovered Corpse.**—"O maker of the material world! thou holy one! If a man shall throw clothes either of skin or woven, upon a dead body, enough to cover the whole body, what is the penalty that he shall pay?" Ahura Mazda answered: "A thousand stripes with the aspaheastra, a thousand stripes with the Sraosho-karana." —*Ibid., Vol. IV., p. 100.*

(5) **Fire is Pure.**—"O maker of the material world, thou holy one! If worshipers of Mazda, walking, or running, or riding, or driving, come upon a corpse-burning fire whereupon a corpse is being cooked or roasted, what shall they do?" Ahura Mazda answered: "They shall kill him. They shall take off the cauldron; they shall take off the tripod. Then they shall kindle wood from that fire; either wood of those trees that have the seed of fire in them or bundles of the very wood that was prepared for that fire; and they shall separate and disperse it, that it may die out the sooner."—*Ibid., Vol. IV., pp. 110-11.*

(6) **Water is Pure.**—"O maker of the material world, thou holy one! If a worshiper of Mazda, walking, or running, or riding, or driving, come upon a corpse in a stream of running water what shall he do?" Ahura Mazda answered: "Taking off his shoes, putting off his clothes, boldly, O Zarathustra! he shall enter the river and take the dead out of the water; he shall go down into the water ankle-deep, knee-deep, waist-deep, or a man's full depth, till he can reach the dead body."

"O maker of the material world, thou holy one! If, however, the body be already falling to pieces and rotting, what shall the worshiper of Mazda do?" Ahura Mazda answered: "He shall draw out of the water as much of the corpse as he can grasp with both hands, and he shall lay it down on the dry ground; no sin attaches to him for any bone, hair, grease, flesh, dung, or blood that may drop back into the water."—*Ibid., Vol. IV., pp. 69-70.*

(7) **Burial Prohibited.**—The tenth of the good lands and countries which I, Ahura Mazda, created was the beatiful Harahvaiti.

Thereupon came Angra Mainyu, who is all death, and he counter-created by his witchcraft a sin for which there is no atonement, the burying of the dead.—*Ibid., Vol. IV., p. 7.*

(8) **Waste No Clothes.**—"O maker of the material world, thou holy one! can that garment be made clean, O holy Ahura Mazda! that has been touched by the carcass of a dog or the corpse of a man?"

Ahura Mazda answered: "It can, O holy Zarathustra."

"How so?"

"If, indeed, the garment has been defiled with seed, or sweat, or dirt, or vomit, the worshipers of Mazda shall rend it to pieces, and bury it under the ground. But if it has not been defiled with seed, or sweat, or dirt, or vomit, then the worshipers shall wash it with gômêz

"If it be leather, they shall wash it with gômêz three times; they shall rub it with earth three times; they shall wash it with water three times, and afterwards they shall expose it to the air for three months at the window of the house.

"If it be woven cloth, they shall wash it with gomez six times; they shall rub it with earth six times; they shall wash it with water six times, and afterwards they shall expose it to the air for six months at the window of the house.

"But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their covererings and for their sheets, until they can withdraw and move their hands."

(9) **Purification of Vessels.**—"O maker of the material world, thou holy one! Can the eating-vessels be made clean that have been touched by the carcass of a dog or by the corpse of a man?"

Ahura Mazda answered: "They can, O holy Zarathustra!"

"How so?"

"If they be of gold, you shall wash them once with gômêz; you shall rub them once with earth; you shall wash them once with water, and they shall be clean.

"If they be of silver, you shall wash them twice with gômêz; you shall rub them twice with earth; you shall wash them twice with water, and they shall be clean,

"If they be of brass, you shall wash them thrice with gômêz; you shall rub them thrice with earth; you shall wash them thrice with water, and they shall be clean.

"If they be of steel, you shall wash them four times with gômêz; you shall rub them four times with earth; you shall wash them four times with water, and they shall be clean.

"If they be of stone, you shall wash them six times with gômêz; you shall rub them six times with earth; you shall wash them six times with water, and they shall be clean. If they be of earth, of wood, or of clay, they are unclean for ever and ever."—*Ibid., Vol. IV., pp. 91-2.*

24. CEREMONIES FOR THE SOUL AND SPIRIT OF THE DEAD.

The soul is called *Ruvan* (Avestâ *urvan*) and the spirit *Farôhar* (Avesta *fravashi*).

The ceremonies of the first three days relate exclusively to the *urvan*, and those performed on the fourth, tenth, thirtieth and thirty-first and three hundred and sixty-fifth and three hundred and sixty-sixth to the *fravashi*.

The first three days' ceremonies in connection with the soul of the dead, must be performed in honor of *Sraosha* and none else, *Sraosha* being a protector of the human soul in both the worlds. The priests having recited the customary Khurshed and Mihir Nyâeshes, one of the priests standing on a piece of white, clean cloth spread on a carpet and having before his face, turned generally to the south, a fire burning with sandal-wood and such other fragrant substances, two candlesticks with lighted candles, a sudra of new cotton cloth, trays of various flowers, long-necked sprinkling bottles of rose-water, and certain other fragrant oils, recites with loud voice the *Nirang-e-Bûe Dâdan*. This is a recital chiefly of the names of the departed worthies of the community, both of ancient and modern times. Then the chief priest makes the heir of the deceased or a substitute repeat a few Pazend words purporting the injunction of certain ceremonies and charities, after which all recite Tundurusti blessings and the ceremony is concluded. At the end of it money, and sometimes new sudras, are distributed among the priests, and sums of money are contributed for charitable objects in the memory of the dead person by his relatives and friends. A suit of new white clothes is consecrated, which is afterwards given in charity to deserving poor Zoroastrians, generally priests. The suit is called "*Jâma-e-nshôdâd*," *i. e.*, clothes to be given in charity to pious persons. At this time also the afternoon "Dhûp Nirang" is repeated in the house of the deceased and an Afrîgân, called that of "Dahmân" (pious persons) is recited.

From the fourth day the ceremonies in connection with the spirit (Fravashi) begin. They are performed on the fourth, tenth, thirtieth and thirty-first days, and on the three hundred and sixty-fifth and three hundred and sixty-sixth days. On each of these occasions, along with Yasnâ, Bâj, and Afrigân ceremonies, clothes with food are given to priests and other deserving poor coreligionists. Thenceforward the anniversary of the death of the deceased is celebrated for some years.

Creed.—Zoroastrianism teaches that the soul remains in this world for the first three days after death. (1) In order to protect and comfort it, the above mentioned ceremonies of Sraosh are performed. During these three days and nights, the soul remembers all good or bad deeds it may have performed during life, and hopes for bliss as a reward of good deeds and fears punishment for sins. Zoroastrianism does not teach the necessity of a Saviour or a mediator. The soul is saved if its merits are in excess of its defects. On the morning after the third night, the soul leaves this material world for good. Before its entrance into the immaterial world its good and bad deeds are compared and judged by *Mihir* the Dâvar or judge, and *Rashne*, the Rast or True. If good deeds preponderate over the bad, the soul enters *Bihist*, *i.e.*, Heaven or Paradise. If its sins outweigh its virtues, it falls into *Duzekh*, *i.e.*, Hell. (2) If good deeds are equal to bad deeds, the soul enters the place of *Hamestgân*, *i.e.*, where they remain stationary till the time of *Ristâkhez* or the resurrection of the dead at the end of this world.

After the midnight of the third day, reward or punishment is meted out to the *Urvan*, or the soul only; the *Fravashi*, *i.e.*, the spirit of the dead who was "the friend, philosopher and guide" of the soul during its mundane career, becomes free from the charge of taking care of the soul. The help and protection of that Fravashi is, therefore, available to virtuous persons whenever they ask for them. It is to secure blessings and invisible aid and protection to the family of the deceased that the ceremonies after the fourth day of the death of the deceased are performed. (3)

Benefit Here and Hereafter.—The absence of belief in a Saviour or Mediator and of salvation depending solely upon one's own efforts to do meritorious acts and avoid sinful ones, makes the true Zoroastrian always careful to abstain from evil thoughts, evil words and evil deeds, and always alert in harboring good thoughts, uttering good words, and executing good deeds. The names of the departed worthies recited in these ceremonies remind him of their deeds and spur him on to imitate or, if possible, to excel them. Again, a special benefit accrues to the world at large by the liberal charities made at these ceremonies and connected with the name of the dead person. The charities of modern Zoroastrians on the occasions of deaths in their families amount sometimes to large sums, which are devoted to the furtherance of human happiness. Charitable schools, hospitals, public libraries, religious temples, public wells and fountains, large asylums for the housing and maintenance of the poor, the blind and the destitute, and even dumb animals, and many other such institutions of great public utility owe their birth and life to these after-death charities of the Parsees.

24. CEREMONIES FOR THE SOUL AND SPIRIT OF THE DEAD.

(1) **Abode of the Soul.**—Zarathustra asked Ahura Mazda: "O Ahura Mazda, most beneficent spirit maker of the material world, thou holy one! When one of the faithful departs this life, where does his soul abide on that night?" Ahura Mazda answered: "It takes its seat near the head, singing the Ustavaiti Gâthâ and proclaiming happiness: 'Happy is he, happy the man, who ever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!' On that night his soul tastes as much of pleasure as the whole of the living world can taste."

"On the second night where does his soul abide?"

Ahura Mazda adswered: "It takes its seat near the head, singing the Ustavaiti Gatha and proclaiming happiness: 'Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!' On that night his soul tastes as much of pleasure as the whole of the living world can taste."

"On the third night where does his soul abide?"

Ahura Mazda answered: "It takes its seat near the head, singing the Ustavaiti Gatha and proclaiming happiness: 'Happy is he, happy the man, whoever he be, to whom Ahura Mazda gives the full accomplishment of his wishes!' On that night his soul tastes as much of pleasure as the whole of the living world can taste." Zarathustra asked Ahura Mazda, "O Ahura Mazda, most beneficent spirit, maker of the material world, thou Holy One! When one of the wicked perishes, where does his soul abide on that night?"

Ahura Mazda answered: "It rushes and sits near the skull, singing the Kima Gâthâ, O holy Zarathustra!"

"To what land shall I turn, O Ahura Mazda! To whom shall I go with praying?"

"On that night his soul tastes as much of suffering as the whole of the living world can taste." (Similarly of the second and third nights).—"*Sacred Books of the East,*" *Vol. XXIII., pp. 314-19.*

(2) **Rewards and Punishments.**—"O Maker of the material world, thou Holy One! Where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Whereto do men come to take the reward that, in their life in the material world, they have won for their souls?"

Ahura Mazda answered: "When the man is dead, when his time is over, then the hellish evil doing Daevas assail him; and when the third night is gone, when the dawn appears and brightens up, and makes Mithra, the god with beautiful weapons, reach the all happy mountains, and the sun is rising.

"Then the fiend, named Vizaresha, carries off in bonds the soul of the wicked Daeva-worshipers who live in sin. The soul enters the way made by time, and open both to the wicked and to the righteous. At the head of the Kinvad bridge, the holy bridge made by Mazda, they ask for their spirits and souls the reward for the worldly goods which they gave way here below.

"Then comes the well-shapen, strong and tall-formed maid, with the dogs at her sides, one who can distinguish, who is graceful, who does what she wants, and is of high understanding.

"She makes the soul of the righteous one go above the *Hara-berezaiti;* above the Kinvad bridge she places it in the presence of the heavenly gods themselves. Uprises Vohu-Mano from his golden seat; Vohu-Mano exclaims: 'How hast thou come to us, thou holy one, from that decaying world into this undecaying one?'

"Gladly pass the soul of the righteous to the golden seat of Ahura Mazda, to the golden seat of Amesha-Spenta, to the Garo-numanem, the abode of Ahura Mazda, the abode of the Amesha-Spentas, the abode of all the other holy beings.

"As to the godly man that has been cleansed, the wicked evil-doing daevas tremble at the perfume of his soul after death, as a sheep does on which a wolf is falling.

"The souls of the righteous are gathered together there; Nâiryo-Sangh is with them; a friend of Ahura Mazda is Nâiryo-Sangha." . . *Ibid, Vol. IV., pp. 212-14.*

(3) **Ceremony for the Spirits.**—And the fourth day the ordering and performing the ceremony of the righteous guardian spirit (Ardâi-Fravardo) are for the same soul and the remaining righteous guardian spirits of those who are, and were, and will be, from Gayomard the propitious to Soshans the triumphant.—*Ibid, Vol., XVIII., p. 60.*

We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaedha; they go along there for ten nights, asking thus: "Who will praise us? Who will offer us a sacrifice? Who will meditate upon us? Who will bless us?

Who will receive us with meat and clothes in his hand and with a prayer worthy of bliss? Of which of us will the name be taken for invocation? To whom will this gift of ours be given, that he may have never-failing food for ever and ever?"

And the man who offers them up a sacrifice, with meat and clothes in his hand, with a prayer worthy of bliss, the awful Fravashis of the faithful, satisfied, unharmed, and unoffended, bless thus: May there be in this house flocks of animals and men! May there be a swift horse and a solid chariot! May there be a man who knows how to praise God and rule in assembly, who will offer us sacrifices with meat and clothes in his hand, and with a prayer worthy of bliss. — *Ibid, Vol. XXIII., pp. 192-3.*

FOURTH WEEKLY REVIEW.

19. **THE KUSTI CEREMONY.**—Investiture, Sudra, The Kusti girdle, Tying, Ablution, Prayer' Symbolism, Benefits, Confession of faith.
20. **THE NAVZOT CEREMONY.**—Purification, Navzot ceremonial, Rules of living, Sudra and Kusti, Cleanliness, Rights of Navzot.
21. **MARRIAGE CEREMONY.**—Age of marriage, Ceremonial, Rice throwing, Sacred duty of marriage, Symbolism, Benefits.
22. **WORSHIP.**—Avesta and Pazend texts, Daily prayers, Yashts, Nyâoshes, Patets, Morals, Good and evil.
23. **FUNERAL CEREMONIES.**—Preparing the body, Dog-gazing, Ceremonial, Exposure, Tower of Silence, Fundamental ideas, Purification.
24. **CEREMONIES FOR THE SOUL AND SPIRIT OF THE DEAD.**—Urvan and Fravashi, Sraosha, Recitals, Dates for ceremonials, Heaven and Hell, Spirit of the dead, Good deeds, Charities.

QUESTIONS.

19. *What is the "sudra" and what the "kusti"? In what does the ceremony of untying and tying consist? What does the kusti ceremony symbolize? What do the four knots symbolize? What value does Zoroastrianism assign to purification? How is the phrase "gird the loins" applicable in Zoroastrianism?*

20. *Has the Navzot ceremony analogy to any Christian ceremony? Which? Of how many parts does the ceremony consist? Describe its chief features. When must the sudra and kusti be even? What is the moral and religious effect of the Navzot? How is it supposed to benefit the Zoroastrian in the future life?*

21. *At what age does marriage take place among the Parsees? In what way is thread used in the marriage ceremony? What is the Pêmân? What use is made of rice and what does it symbolize? Who are Spentomainyush and Angromanyush? How is marriage regarded?*

22. *How is the day divided for prayer? How many Yashts are there? What is the general character of the Yasht? Are the Zoroastrians fire-worshipers? State the chief moral traits of their religion.*

23. *What are the first steps taken on a person's death? How is the dead body clothed? What part does the dog play? How is the body finally disposed of? Why? What are the days of mourning? Describe the Tower of Silence.*

24. *What relation has Sraosha to the human soul? Give a general idea of the funeral ceremonies What is the Fravashi? How long does the soul continue on earth after death? What is then its fate? What humanitarian ends are promoted at the funerals?*

SUBJECTS FOR SPECIAL STUDY.

1. *Compare the "kusti" girdle with the sacred thread of Brahmanism.*
2. *Compare the "navzot" with other initiation ceremonies known to you.*
3. *What was the central idea of marriage, and how far can we approve it?*
4. *Recall previous cases of fire-worship recorded in these lessons.*
5. *Discuss the peculiar advantages of the Parsi disposal of the dead.*
6. *Compare the funeral ceremonies thus far treated with reference to their moral value.*

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GAZETTEER AND GLOSSARY.

KEY TO PRONUNCIATION.

a as in fat.	i as in pin.	ū as in tube.
ā as in fate.	ī as in pine.	ü Place the lips for oo, but say ee.
ä as in father.	o as in not.	oi as in joint.
a when obscure.	ō as in note.	ou as in proud.
e as in met.	ö as in move.	g as in get.
ē as in mete.	u as in tub.	ñ French nasal n.

Diacritical marks have been avoided in Lessons 1-12, since the pronunciation can be learned here.

Ahriman (ä′rē-m*a*n).—Angra Mainyu.
Ahura Mazda (ä-hö′r*a* mäz′d*a*). — The Wise Lord.
Aka Manah (ä′k*a* män′*a*).—An arch fiend.
Amesha Spentas (ä-mā′sh*a* spen′t*a*s).—Seven holy spirits.
Amida (ä′mē-d*a*).—Japanese for Amitabha.
Amitabha (ä′mē-täb′h*a*).—A Buddhist deity.
Amitayus (ä′mē-tä′yös).—A Buddhist deity.
Ananda (ä-nän′d*a*). — A chief disciple of Buddha.
Angra Mainyu (än′grä mīn′yö).—The arch-fiend.
Arhat (är′h*a*t).—A Buddhist saint.
Ashoka (äsh′ō-k*a*).—An Indian king.
Avalokiteshvara (ä′v*a*-lō′kē-tesh′vä-r*a*). — A Buddhist deity.
Bhikku (bhēk′kö). —Monk.
Bodhisattva (bōd′hē-sät′v*a*).—The being prior to a Buddha,
Bodhism (bōd′hēzm).—Mahayana Buddhism.
Buddha (böd′h*a*, not bud′h*a*).—The Enlightened One.
Buddha-Gaya (böd-h*a*-gä′y*a*).—City in India.
Chinvat (chin′vat).—A mythical bridge.
Daevas (dē′väz).—Evil Spirits.
Dasasila (dä′s*a*-sē′l*a*).—Ten commandments.
Dhammapada (dhäm′ma-pä′d*a*).—A Buddhist scripture.
Dhaniya (dhä′nē-y*a*).—An Indian farmer.
Dhyana (dhyä′n*a*).—Meditation.
Druj (dröj).—Female demon.
Fravashi (frä-vä′shē).—A spirit.
Gautama (gou′t*a*-m*a*).—The Sanskrit family name of the Buddha, while Gotama is the Paliform.
Hiouen Thsang (hē-wen′ tsäng′).—Chinese pilgrim to India.
Jainas (jīn′az).—Believers in the Jina.
Jataka (jä′t*a*-k*a*).—A Buddhist scripture.
Jina (jē′n*a*).—The conqueror.
Ji-riki (jē′rē-kē).—Self-power.
Jodo Shu (jō′dō′-shö).—A Japanese sect.
Kanishka (kä-nēsh′k*a*).—An Indian king.
Kapilavastu (kä′pē-l*a* väs′tö).—Birthplace of Gautama.
Karma (kär′m*a*)—Merit or demerit; literally, "action"
Kasala (kä′s*a*-l*a*).—A country in central India.
Kusti (kös′tē).—A girdle.
Kwanyin (kwän′yēn).—A Buddhist goddess.
Lumbini (löm′bē-nē).—Grove near Kapilavastu.
Magadha (mä-gäd′ha).—A country in central India.
Mahayana (mä′hä-yä′n*a*).—Great vehicle.
Maitreya (mī′trā-y*a*).—The coming Buddha.
Mara (mä′r*a*).—Personification of Evil.
Maya (mä′y*a*).—Mother of Gautama.
Mithra (mē′thr*a*).—Sun god.
Mito (mē′tō).—Chinese for Amitabha.
Moggallana (mōg′gäl-lä′n*a*).—A chief disciple of Buddha.
Nirvana (nir-vä′n*a*).—Extinction of passion, or of life.
Navzot (näv′zōt).—A ceremony in Parsism.
Ormazd (ōr′mazd).—Ahura Mazda.
Paramitas (p*a*-rä′mē-t*a*z).—Virtues.
Parinirvana (pä′rē-nir-vä′n*a*). — State after death.
Parsva (pärs′v*a*).—Founder of Jainism.
Rahula (rä′hö-l*a*).—Son of Gautama.
Sakka (säk′k*a*).—Later name for Indra.
Sam-buddha (säm′böd′h*a*).—Chief Buddha.
Saoshyant (sä′ösh-yänt).—Saviour.
Shakya-muni (shä′ky*a*-mö′ne).—A title of Gautama.
Shakya-shramana (shä′ky*a*-shrä′mä-n*a*). — A title of Gautama.
Shariputta (shä′rē-pöt′t*a*).—A chief disciple of Buddha.
Shin Shu (shēn′shö(.—A Japanese sect.
Shramana (shrä′mä-n*a*).—An ascetic.
Siddhartha (sid-härt′h*a*).—Given name of Gautama.
Skandhas (skänd′häs).—Components of man.
Sraosha (shrä′o-sh*a*).—Obedience.
Suddhodana (söd-hō′dä-n*a*).—Father of Gautama.
Sudra (sö′dr*a*).—A shirt.
Sukhavati (sök-hä′v*a*-tē).—Heaven.
Tariki (tä′rē-kē).—Other power.
Tushita (tö′shē-t*a*).—A heaven.
Upadana (ö′pä-dä′n*a*).—Clinging to life.
Upasaka (ö-pä′s*a*-k*a*).—A lay disciple.
Yasodhara (yä-sōd′h*a*-r*a*).
Zarathushtra (zä-r*a*-thösh′tr*a*).—Zoroaster.
Zoroaster (zō-rō-äs′ter.)—The prophet of Persia.

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THE FIFTY-THIRD ANNUAL STATEMENT OF THE

NEW YORK LIFE INSURANCE COMPANY.

346 and 348 Broadway, New York City.

JOHN A. McCALL, PRESIDENT.

BALANCE SHEET, JANUARY 1, 1898.

ASSETS.

U. S. Bonds ($4,323,000) and State, City, County and other Bonds ($103,850,803), cost of both, $103,384,604, market value	$108,173,803
Bonds and Mortgages (900 first liens)	41,082,422
Real Estate (74 pieces, including twelve office buildings	16,991,000
Deposits in Trust Companies and Banks, at interest	10,243,984
Loans to Policy-Holders on their policies as security (legal reserve thereon, $13,747,893)	7,900,096
Stocks of Banks, Trust Companies, etc. (4,047,817 cost value), market value Dec. 31, 1897	5,065,948
Loans on Stocks and Bonds (market value, $5,626,655)	4,507,367
Premiums in transit, reserve charged in Liabilities	2,164,297
Quarterly and Semi-Annual Premiums not yet due, reserve charged in Liabilities	1,889,474
Interest and Rents due and accrued	1,486,648
Premium Notes on Policies in force (reserve charged in Liabilities (2,700,000).	1,189,401
TOTAL	$200,694,440

LIABILITIES.

Policy Reserve (per attached certificate of New York Insurance Department)	$164,956,079
All other Liabilities: Policy Claims, Annuities, Endowments, etc., awaiting presentment for payment	2,366,330
Surplus Reserved Fund voluntarily set aside by the Company	16,195,926
Net Surplus (per attached certificate Insurance Superintendent) Dec. 31, 1897	17,176,105
TOTAL	$200,694.440

CASH INCOME, 1897.

New Premiums	$ 6,659,815	
Renewal Premiums	26,321,145	
TOTAL PREMIUMS		$32,980,960
Interest, Rents, etc		8,812,124
TOTAL		$41,793,084

EXPENDITURES, 1897.

Paid for Losses. Endowments and Annuities	$14,052,908
Paid for Dividends and Surrender Values,	5,356,541
Commissions ($3,239,964) on New Business of $135,555,794 Medical Examiners' Fees, and Inspection of Risks ($391,135)	3,631,099
Home and Branch Office Expenses, Taxes, Advertising, Equipment Account, Telegraph, Postage, Commissions on $741,465,131 of Old Business, and Miscellaneous Expenditures	4,770,391
Balance—Excess of Income over Expenditures for year	13,982,145
TOTAL	$41,793,084

INSURANCE ACCOUNT.

ON THE BASIS OF PAID-FOR BUSINESS ONLY.

	No. of Policies.	Amount.
In Force December 31, 1896	299,785	$826,816,648
New Insurance Paid for, 1897	62,708	135,555,794
Old Insurances Revived and Increased, 1897	699	2,007,825
TOTALS	364,192	$964,380,267
DEDUCT TERMINATIONS: By Death, Maturity, Surrender, Expiry, etc	31,234	$ 87,359,342
IN FORCE DEC. 31, 1897	332,958	$877,020,925
Gain in 1897	33.173	$ 50,204,277
New Applications Declined in '97	9,310	25,020,936

COMPARISON FOR SIX YEARS.

(1891-1897.)

	Dec. 31, '91.	Dec. 31, '97.	Gain 6 yrs
Assets	$125,947,290	$200,694,440	$ 74,747,150
Income	31,854,194	41,793,084	9,938,890
Dividends of Yr. to Policy Holders	1,260,340	2,434,981	1,174,641
Number of Policy Holders	182,803	332,958	150,155
Ins. in force (premiums paid)	$575,689,649	$877,020,925	$301,331,276

CERTIFICATE OF SUPERINTENDENT OF STATE OF NEW YORK INSURANCE DEPARTMENT.

[ALBANY, January 6, 1898.]

I, LOUIS F. PAYN, Superintendent of Insurance of the State of New York, do hereby certify that the NEW YORK LIFE INSURANCE COMPANY, of the City of New York, in the State of New York, is duly authorized to transact the business of Life Insurance in this State.

I FURTHER CERTIFY that, in accordance with the provisions of Section Eighty-four of the Insurance Law of the State of New York, I have caused the policy obligations of the said Company outstanding on the 31st day of December, 1897, to be valued as per the combined Experience Table of Mortality, at 4 per cent. interest, and I certify the same to be $164,956,079.

I FURTHER CERTIFY that the admitted assets are **$200,694,440.89**

The general liabilities, $2,366,330.49. The Net Policy Reserve, as calculated by this Dep't **164,956,079.00**

The Surplus Reserved Fund voluntarily set aside by the Company, which, added to the Department Policy Valuation, provides a liability equivalent to a three per cent. reserve on all policies **16,195,926.00**

The Net Surplus (excluding the Surplus Reserved Fund of $16,195,926) **17,176,105.40**

IN WITNESS WHEREOF, I have hereunto subscribed my name and caused my official seal to be affixed at the City of Albany, the day and year first above written.

LOUIS F. PAYN, Supt. of Insurance.

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RECORD.

Date	Assets	Ins. in Force
Dec. 31, 1893	$23,290.27	$1,380,000.00
" 1894	39,941.45	3,433,000.00
" 1895	57,295.93	4,827,000.00
" 1896	73,229.59	6,044,500.00

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